

## UNION AND CO-OPERATION AMONG NATIVE CHURCHES.

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[A paper read by appointment before the South India Missionary Conference, Bangalore, June 16, 1879, on "The Relationship which should exist between the different Native Churches, and between them and the Foreign Missionary Societies."]

Many years ago, in a large Military station far to the North of this, in India, I witnessed a review and an engagement of British troops which presented to my mind so vivid an illustration of the true constitution and work of the church of God, that I have never forgotten it.

There was first a review before the Commander-in-Chief, and then they engaged in a battle with an imaginary foe, in which they traversed over seven miles of country, storming and capturing every fort, every redoubt, every line of earth work, scaling every rocky hill top to dislodge the concealed foe. Every branch of the service was represented; the infantry, the light and heavy artillery, the cavalry; and each did its part. By invitation I was mounted and accompanied the advancing army, and witnessed the contest and studied the scene. Before me filed the different regiments marching out to the fray. Each regiment held aloft its own regimental battle flag, inscribed with the names of its historic conflicts, such as

the following: "Inkerman, Sevastopol," another "Plassey, Seringapatam," another "Taku Forts, Peking," another "Peninsula, Waterloo," another "Quebec, Niagara," another "Delhi, Cawnpore," another "Ava, Pegu." Each regiment exulted in its historic achievements thus blazoned forth, but over all waved Britain's grand old flag that flutters in the breeze on every continent, and that called forth the united and intensest enthusiasm of the whole army. To all there was one flag, to all there was one object.

I turned to the Army List to see what names of battles each regiment was permitted, by royal proclamation, and as a reward to special bravery, to inscribe on its flag, and as I looked another fact attracted my attention. While the uniform of all was externally the same, each regiment had its own distinctive colors in the facings of their coats. One was buff, another orange, another green, another pink, another crimson. In front of the enemy, girded for war, there was no visible distinction. At home, or when no conflict impended and they were at ease, the lapels were thrown open and one could see the distinctive colors of the different regiments.

Thus it is, said I, with the Church of God, the army of our Immanuel King. We are divided into different regiments in our Denominational distinctions and each has its distinctive banner. The *Presbyterian* regiment, or brigade wheels into line bearing aloft its well scarred flag on which is inscribed "John Knox," "The Covenanters." "Westminster." The *Episcopalian* waves the flag with "Wickliffe," "Cranmer," "The 39 Articles." The *Congregational* regiments of England and

America come on with "Freedom of Worship," "May Flower," "Plymouth Rock." The *Wesleyan and Episcopal Methodists* swing ont "John Wesley" and "Impetuous fire." The *Lutherans* follow with "Luther," "Wurtemberg," "Worms." The *Reformed Church* of the Netherlands and America rejoices to swing to the breeze "Heidelberg," "Dort," "The siege of Leyden," "The 30 years war for Religious Freedom."

We each rejoice in our distinetive regimental flags. Yet we constitute but the *One Grand Army of the Living God*; and above us all waves the *One Flag* that calls forth our highest enthusiasm, our intensest fealty and love: It is The Blood Red Cross of Calvary, on the white ground-work of Christ's Righteousness, with the Dove, the Holy Ghost, bearing the Olive branch of Peace on Earth, Good will to men; and the standard that holds it aloft is the Love of the Divine Father, who "So loved the World."

Each regiment of us has our different facings. With one it is *Calvinistic blue*, light or dark. With another it is *Arminian*; with one *Liturgical*; with another *Impromptu Worship*; with one *Prelatical*; with another *Independent*. But when we face the Enemy let them see but one uniform, for are we not the body of Christ. Our Armament is one; for we should each buekle on The whole Armour of God.

But the Artillery particuarly attracted my attention that day; for there was every style of Artillery, such as India alone could furnish, and the country over which they fought was diversified with plain and high rocky hills, with open fields and jungle, and there were im-

aginary fortresses to be besieged and ambuscades to be riddled out.

On came the Royal Artillery, with plumes erect and vestments rare;—"The Church of England and American Episcopacy," said I. Then came the Light Horse Artillery, with light guns, ready to dash any where; to climb the hills and pour in shot into the retreating foe; not hampered with heavy baggage, active, alert;—"The Congregationalists," quoth I. The Heavy horse Artillery followed, with steady tread;—"The Presbyterians," I thought. Then there was the Buffalo Artillery, for going through the miry places, doing magnificent work, but with an irresistible tendency to take to the water;—"Our Baptist Friends," I ween. Then came the Elephants, with majestic step dragging up the heavy siege guns;—This is the proverbially slow and stately stepplings of "The Reformed Church of the Netherlands and America," drawing the "Canons of Dort" into line, I thought. And there were the Cavalry; scouring the country in advance; looking out every foe; dashing with impetuosity at every enemy; sometimes falling, but to rise again; sometimes coming in others way and anon spying and scattering a concealed foe; Yes, said I, God bless the "American Methodist Circuit Rider;" The army or God in new and untried regions would fare less well without him.

Yes; We are but different branches of the same service; different regiments in the same Grand Army; each under its own distinctive organization, but all working for the one end, and with the one flag waving over us.

Another thing I noticed as I studied the Army List. The place where each regiment

originated and the date were given. There were the Essex Light Infantry: The Monmouthshire Foot: The Royal Scots Fusiliers: and Native Regiments, one raised at Madura in 1771: one at Ellore in 1778: one at Madras in 1765: but they were all under one Commander-in-Chief; all fighting for one Queen.

Thus it is with the Army of the Living God in India. The Lutheran Brigade points to its enlistment by the Monk of Erfurt in 1522. The Presbyterian points to Scotland and John Knox for its enrollment. We are here with Regiments raised in America, Canada, Denmark, Germany and Switzerland, as well as in England and Scotland and Ireland. We are all under one Commander-in-Chief; one King Jesus. To all there is the same "Manual of War," the Living Word of God. And we must see to it that our tactics are such that we do not clash with one another, but with our one Enemy.

In the fearful three days battle of Shiloh, in the late war in America, was a regiment of volunteers made up of university men, and professional and business men, in which I had many friends. One of them told me how, on the first day of the battle, at dusk, the regiment was cut in pieces, first by a masked battery and then by the impetuous charge of the Southern Cavalry. The regiment seemed annihilated. Some were scattered in the forest: Some were taken prisoners, but escaped in the darkness; They could not, however, find their regiment again: Wandering in the woods and napping under trees until dawn and carefully avoiding the enemy's pickets, they found another regiment just as, at day light, the fierce and bloody contest was renewed: Falling in-

to the ranks of that regiment,—they scarcely had time to ask what regiment it was,—they fought in that through the second desperate day's conflict. Towards night my friend, stunned by a cannon ball, was left for dead on the field, but the cool of the night air revived him. He crawled till he found a brook of water, was refreshed, and in the early dawn found still another Union regiment from a distant part of the country, and into the ranks of that he went for the third and decisive day. It was not until the day after the victory that the survivors of the regiment so cut up could be reassembled under their own standard; for its men were found fighting in half a score of Regiments from half a dozen different States. They loved their own regimental colors, but the "Stars and Stripes" they loved more, and were content to fight like heroes in other regiments so long as they fought under the old flag and for dear fatherland.

We have had, in the mission I represent, native assistants, noble and true, sent to us by missionaries of, and from missions connected with, the S. P. G. and the C. M. S. and Wesleyan and London and other societies, and while with us they have nobly held aloft our regimental colors, because above them they could see the banner of our one Immanuel. We have, upon occasion, sent men from our Mission to do vallant service under other Regimental flags and have rejoiced to hear that they were faithful.

This, it seems to me, is as it should be. What then should be the relationship existing between the infant churches which we of different lands and different branches of the Church of Christ are planting in India? This is a mat-

ter on which I have thought much and studied long and widely, and I cannot but come to this conclusion :—

*We should so constitute and instruct our churches that there may be a cordial working harmony between them all.* We should organize them as different regiments and brigades and army corps of the *One Grand Army of the Living God*, and so order and control them that we may never be guilty of the awful mistake of turning our suicidal guns on one another instead of on our common enemy.

It may be best for us to keep up our regimental organizations, our distinctive denominational peculiarities for the present, but we should all be careful to exalt the Royal Banner of our Jesus above all our Regimental Colors; to make much of the essentials in which we all here agree, and less of the non-essentials in which we chance to differ.

There are at present laboring in India at least thirty-five different church organizations, representing bodies in England, Scotland, Ireland, Canada, the United States, Germany, Denmark and Switzerland. We each have our Regimental Colors, our church peculiarities, which we have to a greater or less extent transported and planted in this tropical land. But no one can for a moment imagine that the triumphant Church of Christ in India of the future, as it marches on to victory, will consist of thirty-five disjointed, unconnected squads of soldiers. Indeed all the signs of the times point to a speedy drawing closer together around the common standard.

I may not live to see the day, but my sons now in college preparing to come to India as missionaries may, when there shall be or-

ganized a "*Church of Christ in India*," not American, not English, not German, not Danish, but of India and suited to India, in which we shall see not Scotch Presbyterianism, nor English Anglicanism, nor German Lutheranism, but the best features chosen out of all denominations and incorporated into one visible Church of Him of Nazareth. To this end it seems to me we should all of us work. This may not be feasible now, but I do believe that greater organic unity than we now possess is feasible and should be earnestly sought for in the near future.

On my way back to India last year I spent two months in Japan and China studying, among others, this very question. For they are somewhat in advance of us there. In Japan the first Japanese converts to Protestant Christianity were baptized by the Missionaries of my own Church. The first Native Preacher in Japan was ordained by our missionaries, and the first organized church was established by them. But seeing other bodies of like faith and similar cultus, they invited them to form with them not an American Reformed Church, nor a Scotch U. P. Church, nor an American Presbyterian Church, but one "*Church of Christ in Japan*." Such a body was organized. All the twenty Churches with 1200 communicants in those missions are organized in one ecclesiastical body called the "*Chiu Kuwai*," purely Japanese with the Foreign Missionaries as advisory members, and there is one Theological Seminary for all those missions with professors chosen from each of the missions and students from them all.

In Amoy, China, known as one of the most successful missions on the Coast, all the missions



of England, Scotland and America are practically one body working in thorough union, with one Theological Seminary in which each mission has its professors, and with a Chinese ecclesiastical body, the "Tai Hoey," with which all the Churches in the provinces excepting those of the London Society have long been connected, and when I was there measures were being taken for their joining the Union also. Missionaries at other stations on the coast, both North and South, intimated to me that the unusual success of the Amoy missions was because they had presented so united a front, with no dissensions. Preliminary steps have been taken for forming other such Unions in other parts of China.

I would not at this stage advocate the Amalgamation of all the Churches either in China or India into *one*. As in the great conflict in America, when there were a million men under arms, it may be necessary to have five or six Army Corps in the Church militant's Army of India. We could not at present, all be Episcopalians, or Presbyterians, or Lutherans, or Baptists, or Methodists, or Independents. Our mental organization differs, we see things differently.

Now I feel quite convinced that an unprejudiced reading of the Apostolic Records points to the Consistory and Classis and Synods of my own Reformed Church as the nearest to the Apostolic Model of any existing Church organization. My dearly loved brother of the Church of England, with whom I take such sweet counsel and for whose opinions I have such a profound respect, sees just as clearly and confidently the Episcopacy cropping out; and my Congregational bosom friend, the peer of any one in Biblical learning and sound judgment,

sees unmistakable indication of Independent local Churches, with each its own bishop, or pastor.

Be it so. Grant that we cannot all amalgamate into one Church organization at present, we can at least lessen the number of independent and isolated Church organizations. Is it too much to believe that we could have, if we each were willing to yield as much as we wish others to yield to us, one Presbyterian army corps, instead of thirteen detached regiments; and so one Episcopalian, one Methodist, one Baptist, one Lutheran and one Congregational, and then, after harmonizing all the constituent parts of those bodies in all essentials, endeavor to lessen the distance that severs them, by each approximating to what was seen to be excellent in the other, and by a periodical Council of War, or confederation of representatives of each of those Army Corps, fall with united, unbroken front on the serried ranks of the enemies of our King. And in God's good time, working thus together, it might be possible, in the pre-millennial future, to have one self-supporting, self-governing, "Church of Christ in India."

This I believe then to be the relationship which should subsist between the rising native churches connected with the different Missions in India. This granted, the second part of the question almost answers itself and my remarks on it shall be exceedingly brief.

The relation which Foreign Missionary Societies should hold towards the rising Native Churches should then be such as to allow of such progress towards this so desirable a goal. There should then in Ecclesiastical matters, be the greatest maximum of liberty to the Native Churches, with the smallest minimum of au-

thority over them exercised from home lands. Let the Foreign Missionary Societies manage with the most scrupulous care and watchfulness all expenditure of Foreign funds. Let them exercise full control over the Foreign agents. But let them leave the Native Church free to grow and develope and mature under the guidance of its adorable Head into such a form as He, by His Spirit and Providence, may indicate.

The child may make mistakes. Who ever knew the infant to learn to walk without some falls? To develope into the perfect man without some indiscretions on the way? But if the infant Native Church clasps the hand of its adorable Leader, though it fall, it will rise again. And when we hear that Leader's voice saying, "Fear thou not; for I am with thee: Be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness," need we fear the result?

The ecclesiastical bodies I have referred to in Japan and China are free from Foreign Control. Free by consent of the Churches which sent out the Missionaries to develope as God shall lead them; and His Guidance is better than that of the most perfect Earthly Church.

At home, on the old historic battle fields, the time has not come for the union and the consolidation that is perfectly possible and feasible in fields newly taken up, and the attempt there would probably be futile and disastrous.

But who wishes to transplant controversies of the past into new soil? Who wishes now, and and here in India, to see Luther and Zwinglius renewing their interminable contests? Who wishes to see Puritan and Prelate mounting their war horses for a fresh tilt at one another,

when both should spur their steeds against the common foe? The more earnestly and zealously and prayerfully we engage in the Master's war, the nearer with the eye of faith we see the coming victory, so much nearer will we be drawn to each other, as we each thus approach our God.

Sivavákyar, a Tamil Poet, who wrote many centuries ago, has this beautiful simile :

"To lay her eggs the turtle swimmeth far  
 To reach the sandy shore. She buries them  
 And swimmeth back again, yet doth her mind  
 Adhere to them. When young ones break their shell  
 They feel the tie. Her love draws them as rope  
 Along their mother's path. At last they meet.  
 Just so hath God placed us. We wander here  
 While He is far above. Yet in His mind  
 We ever stay. The tie doth reach to earth  
 From Highest Heaven. If we but follow it,  
 We cannot fail to reach and live with Him."

Aye! The one Father's Love is drawing us. As we follow it, as we draw nearer to Him, like the spokes of a wheel converging towards the centre, we draw nearer and nearer to one another, until, in essentials agreed, and relegating non-essential differences to the back ground, we shall see in ourselves and our work the oncoming realization of our Saviour's prayer for the visible unity of His Church, when He prayed "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: THAT THE WORLD MAY BELIEVE THAT THOU HAS SENT ME."

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# CO-OPERATION and ORGANIC UNITY ON FOREIGN MISSION FIELDS.

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(An address delivered in the Brick Presbyterian Church, 5th Avenue, New York, Jan. 12th, 1886, by appointment of the Committee of the Belfast Council on co-operation in Foreign Missions.)

I stand before you to-night, not so much the representative of the Reformed (Dutch) Church, of which our honored chairman is the worthier representative; I appear the rather as the representative of all your missionary forces on the field in Heathen lands; forces contiguous geographically, but isolated ecclesiastically; for our ecclesiastical relationships are not with one another in the various countries where we labor, but with the various distant synods and assemblies scattered over Scotland, England, Ireland, Wales, Canada, and the United States of America, which sent us forth.

I cannot delay to speak of the forces engaged in other Heathen countries; I can only speak, and that briefly, of India; that land to which I have devoted more than a quarter of a century of my life, and to which I hope ere long to return to labor until God shall call me hence.

But in speaking of India I give you a sample Mission Field, from which, *Mutatis Mutandis*, you can judge of the others.

Are you aware, Mr. Chairman and friends, of the number of different branches of the Presbyterian family that are engaged in the work in India, and of the extent of their work? If not, let me briefly sketch it.

There are, to-day, in India, laboring side by side, representatives of thirteen different organizations of those holding the Reformed faith with the Presbyterian polity; that is thirteen different branches of the Presbyterian family, European and American. They number 200 ordained ministers, foreign and native, with over 500 Native ruling elders, and many thousands of communicants.

How thoroughly they are scattered all over India you shall see if you will follow me on the map.

They are found at the Southern point of Ceylon, where, at Galle and Colombo, are still a few of the churches planted by the Reformed Church of the Netherlands, in the days when the Dutch conquered and ruled Ceylon; and with them are congregations of the Established Church of Scotland. They are found in the Madras Presidency, three Classes or Presbyteries strong; the Classis of Arcot of the Reformed Church in America, and the Presbyteries of the Established and Free Churches of Scotland in Madras. They are found in the Native Kingdoms of Mysore and Hyderabad, and through the Bombay Presidency, the Provinces of Gujarat and Rajpootana and the Central Provinces, and in the Native States of Indore and Jeypore, where are working in contiguous fields

missionaries from the Scotch Established, Free, United Presbyterian, and Original Secession Churches, and the Presbyterian Churches of Ireland, of Canada and of the United States of America.

They are found on up to the borders of Cashmere, where are the missionaries of the United Presbyterian Church of America, around Sealkote, and down through the valleys of the Jumna and the Ganges, with the four large presbyteries of the American Presbyterian Church, reaching from Rawal Pindi, at the gates of Afghanistan, through Lahore, Lodiana, Furruckabad and Lucknow to Allahabad, where also, at Roorkee, are the missionaries of the Reformed Presbyterian Church of America; and on through Darjeeling, nestled among the Himalayas, on the borders of Thibet, where the Scotch Kirk is at work, on to the eastern border of British India, facing China, where are the missionaries of the Welsh Calvinistic Methodist Church, Presbyterians in fact, though not in name, and down into Bengal, where are the representatives of the English Presbyterian Church and of the Scotch Established and Free Churches.

What splendid strategic points have these different regiments of the Presbyterian Hosts already secured for a united attack upon the enemies of our one Lord.

And yet, alas, they are not united; they are not even, in some cases, working in harmony with one another. Judah vexes Ephraim, and Ephraim envies Judah.

In one up-country station in India, which I have repeatedly visited, where one mission could well do all the work, the representatives of two different branches of the Presbyterian family, both represented in the late Belfast Council, have been working in unseemly rivalry. Members of the one church, publicly excommunicated after careful judicial process by its Ecclesiastical Courts, were received to the Lord's Supper in the other, without a question; and rival services were held in the same street, so near that the singing in the one sometimes prevented the congregation in the other from hearing the preaching of their own minister. I do not name the churches. I do not formulate charges. It is not our province here to sit in judgment on such cases. I mention these facts, and I could cite others similar, solely to emphasize the urgent need there is of friendly co-operation by Boards at home in the location and conduct of their missions—aye, the need of a united organization on each of the different mission fields, in order to avoid conflict, to save expense, and to employ all the means and workers on each field to the best advantage, and to prevent scandal in the presence of the Heathen, and the wounding of the body of Christ.

Were there but one united ecclesiastical organization on the mission field mentioned above, the scandals and unholy rivalries I have adverted to could not occur, and the united forces of all could be brought to bear upon the common foe.

Do you ask: "Is such united organization,



such organic union on mission ground feasible?" Let Japan and China answer. In 1878, on my return from this country to my work in India, I spent a couple of months in Japan and China, looking up this very matter of organic union of the different branches of the Presbyterian family in mission fields.

In Tokio and Yokohama, I found such a body, the United "Church of Christ in Japan." It was composed of the churches founded by the missionaries of my own Church, the Reformed (Dutch), and the missionaries of the Presbyterian Church, United States of America, and those of the United Presbyterian Church of Scotland. And now the good news has come that two missionaries of the Southern Presbyterian Church have arrived in Japan to join this one united work for Christ. While there I visited many of the native churches in Japan, planted by these different missions, and found them all in thorough harmony with one another; one in their ecclesiastical organization, with one Union Seminary for training the future native ministry of Japan, and the missionaries of different churches and different lands joined heart and hand in their one work for Christ; and as I saw this harmony, this economy of forces, this united front before their Heathen foes, I said: "God give us such organic union in India, and that right soon."

I witnessed the same thing in Amoy, China, where the missionaries and native churches of my own Church are joined in organic union with those of the English Presbyterian Church.

I visited the outstations of the different missions. I attended the examination of their students and candidates for the ministry trained by their united, combined forces; and I yearned still more for such a locking of arms among Christ's workers in India.

In 1881 I was providentially taken to Australia, and was present and sat as a corresponding member with the General Assembly of the Presbyterian Church of Victoria, in Melbourne.

There had formerly been three rival churches connected respectively with the Established Church, the Free Church, and U. P. Church of Scotland, and perhaps other bodies.

There had been unseemly jealousies and opposition churches built on opposite sides of the same streets. But, a few years before, better counsels had prevailed. They said, "Why should we, in a new country, with new conditions, transplant the jealousies, and animosities and controversies of the old. In all essentials we are one. Why not come together, and out of three weak churches form one strong one?" And they did. They buried the past. They united the Presbyteries where they were coterminous. They united many of the churches, and set many ministers free to work in the "regions beyond," in the sparser settlements, and one strong, active, united General Assembly was organized, and, as I sat with this vigorous united body, and witnessed their zeal, their harmony, and their devotedness to their one Lord, I thought: "How good and how pleasant it is for brethren to dwell together in unity."

Now, Mr. Chairman, why cannot we of the Presbyterian household have this organic union on all mission fields? Why can we not have it in India.

The Presbyteries of the Established Church and Free Church, of Scotland, in Bombay; the Presbytery of the Irish Presbyterian Church in Gujarat; the mission of the Original Secession Church, in the Central Provinces, and that of the Canada Presbyterian Church, in Indore, with the Kolapore Presbytery of the Presbyterian Church, U. S. A., might readily form the *Synod of Bombay*.

The Presbyteries of the Free Church and Established Church of Scotland, in Calcutta; the mission of the Welsh Calvinistic Methodist Church in Assam; and that of the English Presbyterian Church in Bengal might form the *Synod of Bengal*.

The Presbyteries of the Established and Free Churches in Madras, and the Classis of Arcot of the Reformed Church in America, with the few Dutch Reformed and Presbyterian Churches in Ceylon, might form the *Synod of Madras*.

The Presbyteries of Allahabad, Furruckabad, Lodianga and Lahore, of the Presbyterian Church, U. S. A.; the Presbytery of the Reformed Presbyterian Church of America at Roorki; the Presbytery of Rajpootana, of the United Presbyterian Church of Scotland, and Presbytery of Sealkote of the United Presbyterian Church of America, might form the *Synod of North India*.

Then these four synods, uniting, would form *The General Assembly of India*—a vigorous, homogeneous, enthusiastic Native “Presbyterian Church of India.” Some difficulties there might be in working out the details; but none insurmountable if the Home Churches will yield assent. The gain for Christ’s Kingdom in India—who can measure it? \*

To allow of such organic union in India, as on any other mission field, it would be necessary for the Home Churches each to loosen its hold on its missions in things ecclesiastical, while retaining that control in matters financial.

The missionaries appointed and sent out by the Home Boards would retain their connection with those Boards as their agents, just as now, being responsible to them for the management and expenditure of their funds. But the Native Churches, established by those missionaries, should be set free to form an alliance with surrounding churches of like faith and polity, forming Presbyteries, Synods and General As-

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\*Our further aim is that on each Mission Field all of the Churches of the same faith and polity shall first *organically* unite, forming, say, one Presbyterian Church in India, one Methodist, one Baptist, one Lutheran, one Congregational, one Episcopalian, and then form a *Federal Union* of all these, with periodical congresses, or councils, that shall work in increasing harmony, until at length, in God’s good time, led by our One Master, we may be able, in the pre-millennial future all to unite and have one self-governing, self-supporting, self-propagating National “*Church of Christ in India*,” as prayed our Glorious Leader,—“that they all may be one,” that the world may believe that thou hast sent me.”

assemblies, as God should give them growth. The Home Church courts would no longer be the supervising bodies, the courts of appeal for the distant Native Churches they had planted. But their place would be taken by the Synods and Assemblies organized on the mission fields, which would be within reach of appellants, and conversant with their languages and environment.

Some mistakes might be made by the Infant Church. What child learns to walk without some tumbles? Did the infant churches in Europe and America make no mistakes? Yet they lived and grew. How is it possible, without autonomy, for the Infant Church of Christ in mission lands to grow into self-reliant, vigorous manhood.

Mr. Chairman, the Banyan tree is by some taken to be the emblem of the growth of missions in India. You know that starts from a little seed. It grows to be a tree. It sends out long, horizontal branches. They tire of their own weight, and send down from near the end of the branch pendant roots, which take root in the earth and in turn become a trunk, sending its branches further on, until one tree will cover a regiment of soldiers.

But, sir, that is not the true type of the progress of the Gospel in India. I will tell you what is.

On one of the mountain ranges in India there lived, years ago, a coffee planter, a Scotchman. Wishing to have something to remind him of home, he had his friends send out a few

Passion-flower seeds in a letter. They grew finely in his garden. Neighbors asked him for some plants; but he declined, wishing to have a monopoly of that flower. He succeeded, until the feathery seeds were ripe, and then the winds of Heaven became distributors; for the winged seeds were blown over his garden walls into all his neighbors' grounds; aye, and into the surrounding jungles. The climate proved propitious, and when I visited that mountain range, some years later, in every plantation, in every jungle, by the side of every brook, in every crack and cranny of the craggy mountains was to be seen the beautiful Passion flower, turning its expectant face toward the morning sun.

This is the fitting emblem of the spread of the Gospel in India. We missionaries do not confine our evangelistic work to our stations and the adjacent villages, and let Christianity spread by growth alone. We go through the country preaching the Gospel of the Kingdom in all the towns and hamlets, in the byways and in the crowded periodical markets and fairs. Thousands who have come in from a score, or perhaps a hundred miles, hear the good news and think of it as they go home. Thousands of tracts or Gospels are carried in the wallets or baskets of those who come to traffic from their distant homes. Thousands of Gospel-bearing tickets from our mission hospitals and dispensaries are carried by patients to their remote villages. These may all become seeds of the Kingdom. They defy political walls or geographical barriers. Vivified by the dew of the

Spirit they germinate here and there, and Christianity has taken root in a new center, far from any old. Who shall find and nurture this scattered offspring of our work, unless we on the field be united in our counsels, and map out and apportion the work to be done by each division of the Master's husbandmen?

But we are not only husbandmen, we are soldiers of King Jesus. In the terrible days of 1857 in India, the supremacy of Christian Britain was clutched in the death grip of the mutiny. The Sepoy Regiments of all Northern India, and some in other parts, had mutinied, massacred their officers and vowed to put an end to British rule. English regiments there were, but few and widely scattered all over India; and loyal native troops there were, but distant from the scene of revolt. The mutineers seemed to have within their grasp an easy victory, but their counsels were divided. There was not harmony among themselves, nor unity of action. The English troops and loyal Sepoys, far fewer and scattered though they were, were under one command. They worked in perfect harmony. They were gathered and thrown in masses where their blows would count. Fearful was the struggle; but the victory was complete, and the brightest gem in England's crown was saved.

Mr. Chairman, all India is now in open revolt against our King Immanuel. He summons his scattered forces to the conflict. We of Immanuel's army of invasion are already possessed of the strategic points in all India. Now

we need united organization, and united counsels, that, with courage and enthusiasm and strength springing from our union, and standing phalanx to phalanx, we may close in upon the enemy with irresistible force.

In the mutiny, had each English brigade or loyal regiment been required to counsel and fight for itself, or look for its orders to diverse authorities across the seas, with no common council in India, think you the mutiny would have been suppressed? Nay. Never.

Yet we, the embattled hosts of God in India, with a fiercer war to wage, with more terrible interests at stake, are standing, not one united army, but scattered and unrelated squads of soldiers, and are asked why we do not move on to victory!

In the name of the little army of half a million of native Christians standing face to face with two hundred millions of Heathen foes, I ask you, friends, representatives of the different Home Churches and Boards—in the name of our one crucified Lord, I ask you—Has not the time come when at least we of the Presbyterian family can draw together, shoulder to shoulder, and, marching in solid phalanx, help to conquer India—aye, conquer the world, for our King Jesus?

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# A Paper Relating to the Question of Union and Co-operation of Missionary Boards in Foreign Missions.

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## HISTORY OF THE QUESTION.

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The past utterances of the General Assembly relating merely to the formation of Presbyteries in mission fields do not necessarily affect the question now at issue. All are agreed that the formation of Missionary Presbyteries in connection with the General Assembly, is the natural order of development of the Presbyterian Church on the mission fields; except where the existence of other Presbyterian organizations may render it desirable to form a union church. Only such action of the Assembly, therefore, as relates to the question of organic union is pertinent in this case.

The General Assembly in 1876, received a memorial from the Presbyterian Alliance in India, which was also addressed to the European branches of the Presbyterian Church, asking its authorization of certain preliminary steps looking toward "the ultimately complete organization of a Presbyterian Church of India."

This report was referred to the Board of Foreign Missions, which made a special report to the Assembly of 1877, which after brief reference to former action in 1841-45, stated "That further action by the General Assembly seemed now to be called for by the growth of some of the Missions, and the peculiar circumstances of others, and particularly by the memorial and other cases already mentioned."

This report was referred to the Standing Committee on the Polity of the Church, upon whose recommendation the following Minute was adopted :

“Whereas, It has been brought to the knowledge of your Committee, that this matter of Missionary Presbyteries and Synods, may come before the Presbyterian Council to meet in Edinburgh, Scotland, next July,  
Resolved, That the matter be referred to the next General Assembly,”  
(namely, that of 1878.)

Meanwhile, the Synod of India held at Allahabad, December, 1877, having received a copy of the Special Report of the Board to the Assembly of 1877, adopted a Minute suggesting certain modifications of that Report, and this Minute was also communicated to the General Assembly; whereupon the whole subject was referred to a special committee of five, of which Elijah R. Craven, D. D., was chairman.

Its report was referred to a committee who should report to the Assembly of 1879, Rev. Henry Darling, D. D., being chairman.

This committee reported accordingly, and that part of its report which relates to this question was as follows:—(Minutes of 1879.)

“In regions occupied by the Board and by the missions of other Presbyterian denominations, missionary churches, presbyteries and synods holding the same faith and order, should be encouraged to enter into organic relations with each other, for joint work in the common field. For the purpose of representation, however, the ordained ministers, foreign and native, connected with the Board of Foreign Missions, if sufficient in number, and with an elder from each of their churches, should be regarded as a distinct presbytery, and entitled to appoint missionaries to the General Assembly.” The report was adopted.

At the Assembly in 1880, Rev. E. R. Miller, missionary of the Reformed Church, appeared before the General Assembly as a representative of the Union Presbyterian body in Japan, and stated that a Union had been formed, of which the missionaries of the three different missions holding the Presbyterian order were members; and in view of the establishment of the said Union Church, the Assembly ordered the Presbytery of Japan, which had been previously organized in connection with the Assembly, to be stricken from the roll.

No subsequent ecclesiastical action has been taken by the General Assembly, though at the Assembly in Saratoga, 1881, Rev. William Imbrie, D. D., representing the Japan Mission, addressed the Assembly, giving a clear presentation of the Union

Church and its work, and both that Assembly and others subsequently have tacitly given their influence to the Union plan, by approving the official reports of union work in Japan, and also in the Syria Mission, which has more recently united with other bodies in Presbyteries and a Synod wholly independent.

The subject of union and co-operation in mission work received more or less attention in the Presbyterian councils, convened in Edinburgh and in Philadelphia, but more particularly in that held at Belfast in 1884, where according to a well-nigh unanimous testimony, this subject took rank among the most prominent interests of that great body.

Rev. J. Murray Mitchell, LL. D., chairman of the European Committee, having been requested to communicate with the British churches on the subject of Union and Co-operation in Foreign Missionary work, reported,

“That seven of the British churches, as strongly and distinctly as words could state it, were almost entirely favorable to union and co-operation.”

The papers presented by the American churches revealed less unanimity, but the testimony of missionaries from the field was well-nigh unanimous in favor of union, and several instances were cited in which that result had already been reached.

The amended resolution finally adopted by the Council, was as follows :

“Inasmuch as Union and Co-operation in Foreign Missionary work are in manifold respects of exceedingly great value, the Council rejoice to learn that the churches connected with this Alliance have chiefly expressed an earnest desire for as large a measure of such union and co-operation as it may be found possible to obtain, and further,

The Council having respect to the fact, that various topics of great and practical importance in the prosecution of Foreign Missionary work still require earnest attention, appoint two committees for the purpose of considering and reporting on such questions, the committees consisting of the following members:”

(The names of the European and the American Committees are then designated.)

The report adds :

“In particular, inasmuch as there are two questions that appear to be of especial importance in connection with union and co-operation in missionary effort, namely, the constitution of mission presbyteries, and the relations of the mission churches to the home churches—the Council, feeling the importance of encouraging self-development and self-govern-

ment in native churches, and thankfully recognizing the amount of union already realized, or in process of being so, in China, Japan, South Africa, Trinidad and New Hebrides, instruct the committees to approach the various churches connected with the Alliance, with the expression of their christian and brotherly regards of the Council, soliciting at the same time an early expression of their views and suggestions on these important topics."

The European Committee in its report, stated that its method had been to communicate through the Missionary Boards of the various churches, requesting them to lay the matter before the Supreme Courts of their churches. In accordance with this plan, the American branch of the Committee appointed at Belfast, have sent to the Presbyterian Board of Foreign Missions, as to other Missionary Boards in this country, the accompanying circular, which seems to call for some positive action.

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#### SOME GENERAL PRINCIPLES.

(1). A broad outlook upon the future of Missions, renders it evident that in the main, the great heathen nations must be evangelized by a ministry of their own races. The utter inadequacy of any possible *Foreign* Missionary force renders it certain that China must convert China, and India convert India. The key, therefore, to all wise and successful missionary enterprise, lies in that policy which shall most rapidly develop a spirit of self reliance, and a zeal for self propagation in the native churches.

(2). There has grown up a wide-spread conviction in the minds of missionaries in the older mission fields, that an error has been very generally committed, in fostering too largely a dependent and servile, if not a mercenary, spirit in the native christians. This feeling has prevailed among some of our own missionaries in India, Syria and North China.

(3). Missionaries in Japan, Amoy, Trinidad, and South Africa, who have tried the experiment of investing the native churches with greater responsibility in union organizations, all claim that without exception, in an experience in some cases continued for several years, they have secured a more manly spirit, a broader intelligence, a greater self-support, and a far higher degree of progress, together with general harmony and efficiency of action.

(4). The supposed sacrifice involved in a separation of native churches from the Church Courts at home, is one which it is easy to exaggerate. It may be doubted whether the interest of the home churches in their mission fields, is at all diminished by the fact of ecclesiastical independence. Our own churches were never more warmly interested in Japan and Syria than at this moment. There is reason to believe that an intelligent interest will be *increased* by indications that the mission churches are rising to the task of aggressiveness and successful enterprise, instead of remaining in limp and nerveless dependence on the guidance and help of the home church.

(5). There is a special danger which might attend a representation of native ministers and elders in the Church Courts of this country or Great Britain. It has been the universal experience of missionary hoards, that converted natives brought to christian lands for whatever object, have been more or less spoiled for humble and faithful work at home. They have, moreover, borne back such glowing accounts of these countries, the wealth, the luxurious style of living, the lavish kindness of the people, etc., as to create a spirit of unrest and discontent among others; hence the increasing troupes of adventurers who find their way hither. The higher plane of our civilization affords only a questionable object lesson, for those who are to labor in building up the church in poverty and privation among Oriental races.

In view of the above considerations, the following minute is respectfully submitted as an answer of the Board to the American Section of the Belfast Committee.

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#### REPLY.

A circular letter received by the Board, from the American Section of the Committee on Co-operation in Foreign Missions, which was appointed by the Third General Council of the Alliance of Reformed Churches holding the Presbyterian System, which met at Belfast, Ireland, in June and July, 1884, was considered, with the various suggestions and inquiries contained therein, whereupon the following action was taken.

The Board would express its hearty sympathy with the desire for union on the mission fields, which was so generally expressed

at the Belfast Council above named, and would favor the consummation of such union in the commonly accepted sense, in all cases where mission churches or presbyteries have become so far advanced, that their further development would be most effectively secured by such a step; except where there may be special reasons of paramount force against such union.

It must be manifest to all that sooner or later, the time will come when the churches holding the Presbyterian system in any and every great mission field, ought to be united as one National Church, self-supported, self-perpetuating, and self-governed; and that to so conduct missionary operations, as to develop the intelligence and self-reliance of the people, and thus prepare them for that result at the earliest date, should be the aim of all missionary agencies.

Considering the points submitted by the Alliance Committee in the order of their presentation, the Board would reply with respect to the first three, that in its opinion, organic union of churches or presbyteries on mission fields, holding the same faith and order, is not practicable or desirable, until such a degree of intelligence and responsibility has been developed, as to afford a reasonable hope that the experiment of self-government will be safe and beneficial. But when such a stage of advancement has been reached, the supposed sacrifice involved in severing the connections of Foreign Presbyteries with the home church should be made cheerfully—the welfare of the missionary church being the chief end.

In reply to the fourth point, the Board would express its belief that when such Union Presbytery or Synod shall have been formed, embracing all the Presbyterian elements in any mission field, it will be important to the development of a robust self-dependence, and a proper *esprit du corps*, that it should be entirely independent, except so far as it is necessarily placed under restrictions, by its reliance upon the funds of Missionary Boards.

Fifth, that in order to guard this independence of a native Presbytery against possible danger arising from inexperience, it is the belief of the Board, that the ordained missionaries of all the missions represented, should be members thereof with full powers, until such time as it shall be thought best, in view of the advancement of the native ministry, and the approximation of

the native churches to entire self-support, or the foreign presbyters shall withdraw, and leave the national church entirely to its self-control.

Sixth, that meanwhile, the ordained missionaries who are members of such a church, should be entitled to a qualified representation in the Church Courts to which they originally belonged—*qualified* as to limitations in their vote upon questions which relate purely to the home churches. It is believed that some such exceptional representation would be justified by the fact, that there is a real sense in which they would represent great and important interests of the Church in foreign lands, as the Board itself has a representation in the General Assembly limited to its own work.

Seventh, as to "distributive representation" of the native pastors and elders in the Church Courts which their respective missions represent, such an arrangement would, in the opinion of the Board, be impracticable. There can be no real sense in which the ordained missionaries, with the native pastors and elders belonging to any particular mission, and yet at the same time members of a union presbytery on the mission field, could be considered a presbytery. They would not represent any organic body; they would not themselves be associated in any distinct ecclesiastical relation; they would bring no records for review, no reports of ecclesiastical transactions, no cases for appeal. They would have nothing to *represent*, since the only ecclesiastical body with which they were connected, would hold no relations to the Church Court at home. Even their own personal relations to such court would be imperfect, since they would not be amenable to its authority with respect to character, or conduct, or work.

Moreover, the distributive representation by native pastors and elders in foreign Church Courts, some in America, others in Scotland, still others in England or Ireland, while securing no real and substantial advantages, would prove divisive in its influence, so far as it had any influence at all. It would be disintegrating in its tendency; it would divert attention and interest from the one great aim of building up a united national church, having something of patriotism, and a just pride of race or nation. It would be liable to foster that ambition always found in intelligent natives, to affect the privileges and condi-

tions of their foreign instructors, and thus to rise above the level of their brethren at home.

It is the opinion of the Board, therefore, that distributive representation would thwart the purposes sought to be gained by the establishment of union churches on the mission fields.

While responding to the Alliance Committee on questions of missionary policy, with which a missionary board is, in the nature of the case so vitally concerned, the Board has confined itself to an expression of opinions merely. The ecclesiastical questions involved will be referred to the General Assembly of the Presbyterian Church, with the hope that, in view of the new aspects of the question, the indications which Providence has shown in the wide-spread sentiment in favor of union, and the well-known instances in which such union has actually been accomplished in our Missions, such action may be taken as the Assembly shall deem expedient.

F. F. E.

*New York, March 3d, 1886.*



W. J. Burrows B.A.

## MISSIONARY CO-OPERATION.

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[Early in July, 1885, a Circular Letter was received from "The American Section of the Committee on Co-operation in Foreign Missions of the General Council of the Alliance of Reformed Churches, holding the Presbyterian System, which met at Belfast, Ireland, in June and July, 1884,"—this Circular forwarded to the Board, July 2, 1885.

It was laid before the Board at once, and the printed copies were sent to the members of the Board, then mostly out of town. No action was then taken on this subject. On February 1, 1886, the Board took up again the Circular Letter of the American Committee, and referred it to a Sub-committee for a Report and a Minute, for the consideration of the Board.]

*March 1, 1886*—Tentative Report and Minute by a member of the Sub-committee:

Bearing in mind the belief of our Presbyterian denomination that our Lord gave his last commandment to the Church as an organic body, as well as to its individual members, a belief sustained by Apostolic teaching and example, our General Assembly becomes to us the source of counsel and authority in our work of Foreign Missions.

The sub-committee would therefore first call attention to the action of the General Assembly in organizing these Missions, taken in the years 1838, 1841, 1845 and 1848, and again in 1879. This action led to the organization of Presbyteries in several foreign countries by the Missionaries of the Board, on the same principles and methods as in our own country. These Presbyteries, under the approval of the General Assembly became, and still are, constituent members of our Church, and are entitled to representation in the Assembly. There are now

twenty of these Mission Presbyteries, and all parties agree in regarding them with approval, and indeed, as forming an indispensable part of our Missionary system. If it were not so, if experience did not commend them to the confidence of our churches at home and abroad, few persons amongst us would advocate the further measure of co-operation on the basis of Presbyterian order. Their satisfactory working goes far to show, moreover, the ground on which co-operation can be effected.

In 1879, as above cited, the General Assembly, first approving of Presbyterian organization in foreign missions, and giving directions concerning Presbyteries in countries occupied only by the Missions of the Board, then adopted as a second part of its Minute the following resolution, viz.:

“In regions occupied by the Board, and by the Missionaries of other Presbyterian denominations. In such regions Missionary Churches, Presbyteries and Synods, holding the same faith and order, should be encouraged to enter into organic relations with each other, for joint work in the common field.

“For purposes of representation, however, the ordained ministers, foreign and native, connected with the Board of Foreign Missions, if sufficient in number, shall, with an elder from each of their churches, be regarded as a distinct Presbytery, entitled to appoint Commissioners to the General Assembly.”

This Minute, while it secures the regular connection of our ordained Missionaries and the native Ministers and Churches with the General Assembly, as heretofore, leaves them free and encourages them to work together in organic relations with the Missionaries of other Presbyterian denominations in the same country. If a similar enabling act were adopted by the other Presbyterian Churches, it would seem that Missionary co-operation, sufficient for all practical purposes, might be at once established.

The Minute G. A. favors co-operation in general, “organic relations” for the great work specified, but it is marked by a wise reserve as to methods. These may vary in different countries; in some, close and full; in others, more general; but in all, cordial.

Where the membership of the native church is but small, and not capable of self support, and its ministers but few if any, the foreign ministers could organize as a Presbytery, and those of each Home Church be represented in their General Assembly or Synod, as implied in the Minute. In this case, the foreign ministers could watch over each other's life and work as in Presbytery, and could report to their Home Synod or Assembly, respectively, whatever concerned their common work for Christ—the kinds of missionary work pursued, its progress, its

wants, etc.; and especially could they report for the sanction of the Home Church Courts the measures adopted for training up a native ministry. The materials for such a report would be very abundant and of great interest both to the Assembly and to the Presbytery in the field. In the two Missions of the Board, in which Presbyteries have been organized not in connection with our General Assembly, no reports of these important matters are made to the Assembly by their Presbyteries; so that the Assembly cannot counsel their members, nor supervise their spiritual and church work, except unsatisfactorily through its Foreign Board or Committee, which is not an ecclesiastical body; or else, indirectly, through the Home Presbyteries, with which respectively each Missionary is connected. But the supervision of the General Assembly is usually exercised over Presbyteries and not over individuals. Moreover, the arrangement of each foreign minister being a member of two Presbyteries—one in this country, the other in the Mission field, is anomalous, and one not easy to be approved. As the case stands in these two Missions, the Home Church loses largely in sympathetic and intelligent interest from not having direct relations with the Native Churches of its planting; and the Native Churches are even greater losers in not being in close connection with the mother Church during their infant years. The great ideas of Presbyterian Representation and of Appellate Supervision both disappear, on the theory of premature Independency.

It should be conceded that objections have been made to the connection of the Mission Presbyteries with the Home Assemblies, on account of the distance between them, the difference of language, the expense of sending commissioners, etc., These objections have some force, but they are of little weight compared with the reasons for organic relations, not only between Missionaries in the field, but with the Home Churches by which the Missions are mainly supported. It is not essential that representation and its benefits should be maintained by personal attendance on the meetings of the Assemblies at home. The principle of representation admits of varied application, of which examples occur in the Church in this country, by correspondence, and in cases of litigation by persons duly appointed; but under the later rules of the General Assembly many matters terminate in its Synods. This feature might well be adopted in the Missionary Church Courts. But apart from all theoretical objections, the great fact remains that the experience of forty years, and of so many Presbyteries in the mission field, of varied dates, shows the fallacy of these objections. And side by side with this, it should be well considered that only by organic

relations to the Home Assemblies can the appellate features so characteristic of the Presbyterian system be suitably maintained.

It is more pleasant to refer to the one very interesting example of prosperous Missionary co-operation, independent of the Home Churches, now in progress in Japan. For all that is good and hopeful in this case, every friend of Missions will give thanks to God. It must be considered, however, before accepting this example as settling the true theory: 1. That plans which work well apparently in Japan would not suit the Missionary Churches of other countries—of China, Siam, India, Africa, and others. 2. That the Japanese are a remarkably progressive people, ready, many of them, to embrace foreign ideas and usages, and yet commonly supposed to be changeable, and certainly proud of their own nationality. Already the foreign teachers of many things have been displaced by native employees. All friends of Missions must hope that if a similar change should soon take place in their Christian instructors, it will not occur until the natives are well grounded in the faith, established, strengthened, settled. But in the meantime it is the part of wisdom to form the methods of our Missions on principles applicable to all nations, and sustained by general experience. Neither the objections, nor the one example cited, would seem to invalidate the method of organized Presbyterian relations between the Native and the Home Churches. The present exigencies of the case, it may be believed, could be well provided for by the usual order of all ministers, foreign and native, in certain bounds, and an elder from each church, forming a Presbytery in the field, whose members should be represented respectively in their Home Assemblies. And so the mutual sympathy, based on acquaintance and Christian fellowship—almost parental, and on the strong helping the weak, would be beautifully exemplified in co-operative methods, even as it is now in the Missions referred to in the first part of the Minute. Blessings of rare value would be enjoyed by all parties, native and foreign, on this general method. The great matter of self-support would, under the right teaching and training of the missionaries become systematic, progressive and full of promise. And as the native churches and their ministers increased in number and strength, such modifications could be made, especially on overtures from the foreign missionaries in each field, as would secure the approval and mutual advantage of all parties. The representative relation might well continue, through Presbyteries and Synods, until the Native Churches were strong enough, and well trained enough, to stand alone, to become a General Assembly of their own, to the greater glory of God. Then their becoming independent should be warmly welcomed; and the sooner, the better.

But if these happy results should not flow from the General Assembly's Minute, then a less complete method might be adopted, which is included in the terms of the Minute. "Organic relations with each other, for joint work in the common field," would authorize a system of "Corresponding" membership, without a right to vote, but tending to united counsels, plans and labors, and clearly showing the oneness of the Presbyterian Churches of whatever name, and the fellowship of the foreign and the native laborers, in their creed and prayers, their counsels and their labors. Perhaps some well-considered method of this kind would meet the immediate wants of the case. Perhaps this is all that is now attainable. Other methods still, and better methods, may be devised, as the attention of the Presbyterian denominations continues to be intent on the subject of Missionary co-operation. But it may safely be averred that our Church will not consent to its foreign missionaries becoming each an Evangelist clothed with Presbyterian powers; and it may be further believed that it will not soon think it best for the infant and feeble churches on missionary ground to become independent of the parental churches by whom the gospel was sent to them—at least, not until the right time comes. "As well send forth our children under ten years of age," said a Missionary of many year's experience and careful study in one of the large Asiatic fields, "to set up for themselves, as to organize the native churches on a basis independent of the mother church."

The Circular Letter, referred to at the outset, contains other matters of interest and moment. Some of these will continue to be the subject of discussion in Missionary circles. Others appertain to our ecclesiastical courts, and do not come within the province of this Board. But in this report, it has been deemed timely and suitable to recall attention to the action on the subject which has already been unanimously adopted by our General Assembly, in 1879, after a careful and almost exhaustive report by a Special Committee of its appointment, and it has been considered expedient to suggest certain methods of proceeding under this Minute. This report is concluded by suggesting for the consideration of the Board the following Minute, viz.:

That the Board expresses its interest in the Circular Letter of the American Committee, and its cordial and earnest approval of all practicable and suitable measures for promoting Missionary co-operation—conditioned on the sanction of the General Assembly.

The Board adds, as appropriate to the subject, the expression of its warm interest in the Missionary work of all Evangelical Churches in every land. It prays that the blessing of God may

rest on all these denominations in their work for Christ, our Lord. It believes that the best remedy for any unhappy differences of action in their varied Church work will be found in the second law of love, that of each one doing unto others as he would be done by, as in the Saviour's presence. It feels assured that denominational action in Christian Missions can be so ordered as to yield the best fruits of grace. And so it cherishes the hope that the one Church, of many denominations, but of one mind and heart, may confidently look for the benediction of God, in the common and great duty of spreading the Gospel in the world.

J. C. L.







## UNION AND CO-OPERATION IN FOREIGN MISSIONS.

BY REV. JACOB CHAMBERLAIN, M. D., D. D.,  
OF MADANAPALLE, INDIA.

[A paper read, by appointment, before "*The International Missionary Union*," at Thousand Island Park, Aug. 19, 1886.]

FELLOW SOLDIERS OF CHRIST'S ARMY OF CONQUEST!

The subject which you have assigned me, Union and Co-operation in Foreign Missions, naturally divides itself into three parts:

1. *Organic Union* and consolidation on Foreign Mission fields, among those holding a like faith and polity, or similar in doctrine and government.
2. *Co-operation*, a hearty joining of hands in Missionary work, of all the Evangelical Churches of Christendom, working on the same or on adjacent fields, and
3. *Inter-denominational Courtesy*, or Co-operation, between the Home Boards of the different Churches, in the selection and occupancy of new fields of labor in Heathen lands, so that no clashing take place on the fields, and so that all our forces may be utilized in the most economical and telling manner.

This is a subject which demands the most thoughtful and prayerful consideration of this International and Inter-denominational Missionary Union. It is a subject on which I feel deeply and which I have studied earnestly for fifteen years, and for the study of which special facilities have been put in my way.

In God's good providence I have been allowed and led to visit the Missions and see the work of 63 different Missionary Societies in almost all parts of the world, and, on the spot, investigate this question.

Not only in India, from South to North and East to West, have I seen the work of the different Societies, but in Ceylon, in Burmah, in Singapore, in six ports of China, in the different parts of Japan, in Australia and Tasmania, in Egypt, in Jerusalem and Nazareth and Sidon, in Beyrout and North Syria and Asia Minor, in Italy and Switzerland and Germany and France, among our Freedmen in six of our Southern States, and among the American Indians, among the French Roman Catholics in the province of Quebec, and the Esquimaux and Nascopies of Labrador as it fronts on Greenland; — in all these fields I have seen and conferred with the Missionaries of these sixty-three different Missionary Societies, and I would be recreant to the duty imposed on me by Providence, in giving me these special opportunities of observation, did I not, in unmistakable tones, utter the convictions that have been forced upon me.

For while, in some of these fields, I have seen the blessedness of cordial co-operation, in others, alas, I have seen the unspeakably saddening results of unholy rivalries and interference with one another's work, where all professed to be working for the upbuilding of one Kingdom.

I will not detain you with the wearisome details of these unholy rivalries; — this wounding of the body of Christ in the presence of the Heathen. Some of you have seen this and felt it on your own fields: Thrice happy those who know of these things only by hearsay!

I turn at once to the more pleasing and hopeful aspect of the case, as I ask wherefore this waste? And how may it be stopped? How can we plan so as the more rapidly to advance the coming Kingdom of our Immanuel?

In doing so I shall endeavor, firstly, to give you my ideas of the position which the Church Militant should hold toward the world it has to conquer, and then touch briefly on each of the divisions of the subject I have indicated above.

Many years ago, in a large military station in India, I witnessed a review and an engagement of British troops which presented to my mind so vivid an illustration of the true constitution and work of the Church of God, that I cannot forbear to recount it to you, as I did in speaking on this same subject before a Conference in India of Missionaries of all Denominations, some years ago.

There was first a review before the Commander-in-Chief, and then they engaged in a battle with an imaginary foe, in which they traversed over seven miles of country, storming and capturing every fort, every redoubt, every line of earth work, scaling every rocky hill top to dislodge the concealed foe. Every branch of the service was represented; the infantry, the light and heavy artillery, the cavalry; and each did its part. By invitation I was mounted and accompanied the advancing army, and witnessed the contest and studied the scene. Before me filed the different regiments marching out to the fray. Each regiment held aloft its own regimental battle flag, inscribed with the names of its historic conflicts, such as "Inkerman, Sevastapol," another "Plassey, Seringapatam," another "Taku Forts, Pekin," another "Peninsula, Waterloo," another "Quebec, Niagara," another "Delhi, Cawnpore," another "Ava, Pegu." Each regiment exulted in its historic achievements thus blazoned forth, but over all waved Britain's grand old flag that flutters in the breeze on every continent, and that called forth the united and intensest enthusiasm of the whole army. To all there was one flag, to all there was one object.

I turned to the Army List to see what names of battles each regiment was permitted, by royal proclamation, and as a reward to special bravery, to inscribe on its flag, and as I looked another fact

attracted my attention. While the uniform of all was externally the same, each regiment had its own distinctive colors in the facings of their coats. One was buff, another orange, another green, another pink, another crimson. In front of the enemy, girded for war there was no visible distinction. At home, or when no conflict impended and they were at ease, the lapels were thrown open and one could see the distinctive colors of the different regiments.

Thus it is, said I, with the Church of God, the army of our Immanuel King. We are divided into different regiments in our denominational distinctions and each has its distinctive banner. The *Presbyterian* regiment, or brigade, wheels into line bearing aloft its well scarred flag on which is inscribed "John Knox," "The Covenanters," "Westminster." The *Episcopalian* waves the flag with "Wickliffe," "Cranmer," "The 39 Articles." The *Congregational* regiments of England and America come on with "Freedom of Worship," "Mayflower," "Plymouth Rock." The *Wesleyan and Episcopal Methodists* swing out "John Wesley" and "Impetuous Fire." The *Lutherans* follow with "Luther," "Wurtemberg," "Worms." The *Reformed Church* of the Netherlands and America rejoices to swing to the breeze "Heidelberg," "Dort," "The thirty years war for Religious Freedom."

We each rejoice in our distinctive regimental flags. Yet we constitute but the *One Grand Army of the Living God*; and above us all waves the *One Flag* that calls forth our highest enthusiasm, our intensest fealty and love: It is The Blood Red Cross of Calvary, on the white ground-work of Christ's Righteousness, with the Dove, the Holy Ghost, bearing the Olive branch of Peace on Earth, Good Will to Men; and the standard that holds it aloft is the Love of the Divine Father, who "So loved the World."

Each regiment of us has our different facings. With one it is *Calvinistic blue*, light or dark. With

another it is *Arminian*; with one *Liturgical*; with another *Impromptu Worship*; with another *Prelatical*; with another *Independent*. But when we face the Enemy let them see but one uniform, for are we not the body of Christ. Our Armament is one; for we should each buckle on "The whole Armour of God."

But the Artillery particularly attracted my attention that day; for there was every style of Artillery, such as India alone could furnish, and the country over which they fought was diversified with plain and high rocky hills, with open fields and jungle, and there were imaginary fortresses to be besieged and ambuscades to be riddled out.

On came the Royal Artillery, with plumes erect and vestments rare;—"The Church of England and American Episcopacy," said I. Then came the Light Horse Artillery, with light guns, ready to dash any where; to climb the hills and pour in shot into the retreating foe; not hampered with heavy baggage, active, alert;—"The Congregationalists," quoth I. The Heavy horse Artillery followed, with steady tread;—"The Presbyterians," I thought. Then there was the Buffalo Artillery, drawn by the finest draft animal in Central India, for going through tough and miry places, doing magnificent work, but with an irresistible tendency to take to the water; "Our Baptist Friends," I ween. Then came the Elephants, with majestic step dragging up the heavy siege guns;—This is the proverbially slow and stately steppings of "The Reformed Church of the Netherlands and America," drawing the "Canons of Dort" into line, I thought. And there were the Cavalry; scouring the country in advance; looking out every foe; dashing with impetuosity at every enemy; sometimes falling, but to rise again; sometimes coming in others way and anon spying and scattering a concealed foe; Yes, said I, God bless the "American Methodist Circuit Rider;" The army of God in new and untried regions would fare less well without him.

Yes; We are but different branches of the same

service; different regiments in the same Grand Army; each under its own distinctive organization, but all working for the one end, and with the one flag waving over us.

Another thing I noticed as I studied the British Army List. The place where each regiment originated and the date were given. There were the Essex Light Infantry: The Monmouthshire Foot: The Royal Scots Fusiliers: and Native Regiments, one raised at Madura in 1771: one at Ellore in 1778: one at Madras in 1765: but they were all under one Commander-in-Chief; all fighting for one Queen.

Thus it is with the Army of the Living God on Mission fields. The Lutheran Brigade points to its enlistment by the Monk of Erfurt in 1522. The Presbyterian points to Scotland and John Knox for its enrollment. We have Regiments raised in The United States, Canada, Denmark, Germany, France and Switzerland, as well as in England and Scotland and Ireland. We are all under one Commander-in-Chief; one King Jesus. To all there is the same "Manual of War," the Living Word of God. And we must see to it that our tactics are such that we do not clash with one another, but with our one Enemy.

In the fearful three days battle of Shiloh, in the late war in America, was a regiment of volunteers raised in Ohio made up of college men, and professional and business men, in which I had many friends. One of them told me how, on the first day of the battle, at dusk, the regiment was cut in pieces, first by a masked battery and then by the impetuous charge of the Southern Cavalry. The regiment seemed annihilated. Some were scattered in the forest: Some were taken prisoners, but escaped in the darkness; They could not, however, find their regiment again: Wandering in the woods and napping under trees until dawn and carefully avoiding the enemy's pickets, they found another regiment just as, at day light, the fierce and bloody contest was re-

newed: Falling into the ranks of that regiment,—they scarcely had time to ask what regiment it was,—they fought in that through the second desperate day's conflict. Towards night my friend, stunned by a cannon ball, was left for dead on the field, but the cool of the night air revived him. He crawled till he found a brook of water, was refreshed, and in the early dawn found still another Union regiment from a distant part of the country, and into the ranks of that he went for the third and decisive day. It was not until the day after the victory that the survivors of the regiment so cut up could be reassembled under their own standard; for its men were found fighting in half a score of Regiments from half a dozen different States. They loved their own regimental colors, but the "Stars and Stripes" they loved more, and were content to fight like heroes in other regiments so long as they fought under the old flag and for dear fatherland.

We have had, in the mission I represent in India, native assistants, noble and true, sent to us by missionaries of, and from missions connected with, the S. P. G. and the C. M. S. and Wesleyan and London and other societies, and while with us they have nobly held aloft our regimental colors, because above them they could see the banner of our one Immanuel. We have, upon occasion, sent men from our Mission to do valiant service under other Regimental flags and have rejoiced to hear that they were faithful.

This, it seems to me, is as it should be. What then should be the relationship existing between the infant churches which we of different lands and different branches of the Church of Christ are planting in our common mission fields?

We should organize them as different regiments and brigades and army corps of the *One Grand Army of the Living God*, and so order and control them that we may never be guilty of the awful mistake of turning our suicidal guns on one another instead of on our common enemy.

It may be best for us to keep up our regimental organizations, our distinctive denominational peculiarities for the present, but we should all be careful to exalt the Royal Banner of our Jesus above all our Regimental Colors; to make much of the essentials in which we all here agree, and less of the non-essentials in which we chance to differ.

Take one country as an example: There are at present laboring in India at least thirty-five different church organizations, representing bodies in England, Wales, Scotland, Ireland, Canada, the United States, Germany, Denmark and Switzerland. We each have our Regimental Colors, our church peculiarities, which we have to a greater or less extent transported and planted in that tropical land. But no one can for a moment imagine that the triumphing Church of Christ in India of the future, as it marches on to victory, will consist of thirty-five disjointed, unconnected squads of soldiers. Indeed all the signs of the times point to a speedy drawing closer together around the common standard.

I may not live to see the day, but some who are now preparing to go to India as missionaries may, when there shall be organized a "*Church of Christ in India,*" not American, not English, not German, not Danish, but of India and suited to India, in which we shall see not Scotch Presbyterianism, nor English Anglicanism; nor German Lutheranism, but the best features chosen out of all denominations and incorporated into one visible Church of Him of Nazareth. To this end it seems to me we should all of us work. This may not be feasible now, but I do believe that greater organic unity than we now possess is feasible and should be earnestly sought for in the near future.

I would not at this stage advocate the Amalgamation of all the Churches either in China or India into *one*. We could not at present, all be Episcopalians, or Presbyterians, or Lutherans, or Baptists, or Methodists, or Independents. Our mental organiza-



tion differs, we see things differently.

Now I feel quite convinced that an unprejudiced reading of the Apostolic Records points to the Consistory and Synods of my own Reformed Church as the nearest to the Apostolic Model of any existing Church organization. My dearly loved brother of the Church of England, with whom I take such sweet counsel and for whose opinions I have such a profound respect, sees just as clearly and confidently the Episcopacy cropping out; and my Congregational bosom friend, the peer of any one in Biblical learning and sound judgment, sees unmistakable indication of Independent local Churches, with each its own bishop, or pastor.

So also our views differ on what we each consider important points of Doctrine. While this is so I would not have a forced organic Union of all these different bodies.

I would not, if I could, attempt to form a mongrel *Episco-Presby-gational-Bapto-Methodist Church*; a conglomeration of particles that would not mix nor assimilate. But there is a way of forming a true working union.

Grant that we cannot all amalgamate into one church organization at present. We can at least lessen the number of independent and isolated church organizations.

As in the great war in America, when there were a million of men under arms, there were many distinct Army Corps, but One Army, under one Commander-in-Chief, working in unison for one end, so in India, or in China, we could reduce the number of detached, independent squads of soldiers into five or six well organized Army Corps, and then by a periodical Council of War, or Conference of the representatives of each of those Army Corps, fall with united unbroken front on the serried ranks of the enemies of our King.

*How shall this consolidation into six Army Corps be accomplished?* I said that in India there were

thirty-five distinct Missionary organizations at work. There are nearly as many in China. There are well on to thirty in Japan. But how so many? Of the 35 in India 13 are of the Presbyterian family; seven of the Baptist family, European and American; seven of the Lutheran family, and so of the Methodist, Congregationalist and Episcopalian families.

Let us first have *Organic Unity in each of these families*, and then we can form a *Federal Union of all the families*. Towards this Federal Union steps have already been taken in the Decennial Missionary Conferences in India. It halts for the former to be first accomplished. That is the first step.

Is it practicable? How can it be brought about? I propose to take one mission field, and one family of Church organizations to show. The field is India. The family is the Presbyterian, of which the Church I represent, the Reformed Church in America, forms one member.

There are, to-day, in India, laboring side by side, representatives of thirteen different organizations of those holding the Reformed faith with the Presbyterian polity; that is thirteen different branches of the Presbyterian family, European and American. They number 200 ordained ministers, foreign and native, with over 500 native ruling elders, and many thousands of communicants.

How thoroughly they are scattered all over India you shall see if you will follow me on the map.

They are found at the southern point of Ceylon, where, at Galle and Colombo, are still a few of the churches planted by the Reformed Church of the Netherlands, in the days when the Dutch conquered and ruled Ceylon; and with them are the congregations of the Established Church of Scotland. They are found in the Madras Presidency, three Classes or Presbyteries strong; the Classis of Arcot of the Reformed Church in America, and the Presbyteries of the Established and Free Churches of Scotland in Madras. They are found in the Native King-

doms of Mysore and Hyderabad, and through the Bombay Presidency, the Provinces of Gnjarat and Rajpootana and the Central Provinces, and in the Native States of Indore and Jeypore, where are working in contiguous fields missionaries from the Scotch Established, Free, United Presbyterian and Original Secession Churches, and the Presbyterian Churches of Ireland, of Canada and of the United States of America.

They are found on up to the borders of Cashmere, where are the missionaries of the United Presbyterian Church of America; around Sealkote, and down through the valleys of the Jumna and the Ganges, with the four large Presbyteries of the American Presbyterian Church, reaching from Rawal Pindi, at the gates of Afghanistan, through Lahore, Lodiana, Furruckabad and Lucknow to Allahabad; where also, at Roorkee, are the missionaries of the Reformed Presbyterian Church of America; and on through Darjeeling, nestled among the Himalayas, on the borders of Thibet, where the Scotch Kirk is at work; on to the eastern borders of British India, facing China, where are the missionaries of the Welsh Calvinistic Methodist Church, Presbyterians in fact, though not in name; and down into Bengal, where are the representatives of the English Presbyterian Church and of the Scotch Established and Free Churches.

What splendid strategic points have these different regiments of the Presbyterian Hosts already secured for a united attack upon the enemies of our one Lord.

And yet, alas, they are not united; they are not even, in some cases, working in harmony with one another. Judah vexes Ephraim, and Ephraim envies Judah.

Now, brethren, why cannot we of the Presbyterian household have this organic union at once in India? It is perfectly feasible; nor need we ay.

The Presbyteries of the Established Church and Free Church, of Scotland, in Bombay; the Presbytery of the Irish Presbyterian Church in Gujarat; the mission of the Original Secession Church, in the Central Provinces, and that of the Canada Presbyterian Church, in Indore, with the Kolapore Presbytery of the Presbyterian Church, U. S. A., might readily form the *Synod of Bombay*.

The Presbyteries of the Free Church and Established Church of Scotland, in Calcutta; the mission of the Welsh Calvinistic Methodist Church in Assam; and that of the English Presbyterian Church in Bengal might form the *Synod of Bengal*.

The Presbyteries of the Established and Free Churches in Madras, and the Classis of Arcot of the Reformed Church in America, with the few Dutch Reformed and Presbyterian Churches in Ceylon, might form the *Synod of Madras*.

The Presbyteries of Allahabad, Furruckabad, Lodiāna and Lahore, of the Presbyterian Church, U. S. A.; the Presbytery of the Reformed Presbyterian Church of America at Roorki; the Presbytery of Rajpootana, of the United Presbyterian Church of Scotland, and the Presbytery of Sealkote, of the United Presbyterian Church of America, might form the *Synod of North India*.

Then these four synods uniting, would form *The General Assembly of India*—a vigorous, homogeneous, enthusiastic Native "Presbyterian, or Reformed, Church of India." Some difficulties there might be in working out the details; but none insurmountable if the Home Churches will yield assent. The gain for Christ's Kingdom in India—who can measure it?

To allow of such organic union in India as on

any other mission field, it would be necessary for the Home Churches each to loosen its hold on its missions in things ecclesiastical, while retaining that control in matters financial.

*The Missionaries appointed and sent out by the Home Boards would retain their connection with those Boards as their agents, just as now, being responsible to them for the management and expenditure of their funds. But the Native Churches, established by those missionaries, should be set free to form an alliance with surrounding churches of like faith and polity, forming Presbyteries, Synods and General Assemblies, as God should give them growth. The Home Church courts would no longer be the supervising bodies, the courts of appeal for the distant Native Churches they had planted. But their place would be taken by the Synods and Assemblies organized on the mission fields, which would be, within reach of appellants, and conversant with their languages and environment.*

I have spoken of the Presbyterian family. The same things, essentially, could be said of the other families of Churches working in India. The same consolidation, essentially, could be effected; each forming thus a strong indigenous working Native Church.

The consolidated Native Churches thus cut entirely loose from home control might make some mistakes. Who ever knew an infant to learn to walk without some falls; to develop into a perfect man without some indiscretions on the way? But, if the infant Native Churches clasp the hand of their adorable Leader, though they fall they will rise again; for they will be watched and helped, and uplifted by The Lord God Almighty.

Thus set free from bonds to Churches in distant lands, those Native Churches would inevitably see the advantage of union among themselves, and, sooner than we know a *Federal Union would grow up,*

uniting all our forces, equipping us for the final conflict with Satan's still vigorous Army in those Eastern lands.

The Organic Union of the different Churches laboring in Anoy, China, which has worked so well for twenty years; that formed in Japan, binding in one the Churches and Missionaries of six different Home Boards, European and American; and that in the New Hebrides, where all the Churches and all the Missionaries, though from different lands, are blended in one, encourage us to go forward in this union effort, and strive for its attainment in every Mission field.

In the different countries and different Missions I have visited, how many Missionaries of the different Churches have said to me, "Would to God that such a thing could be brought about with us, and that right soon."

Brethren, we can have it if we will! But we must all work for it. It is worth working for. Aside from the vast gains already spoken of, who can compute the saving in men and means to be thus effected. As one example, schools can be combined, and one set of men set free to pass on and work among the Heathen in the regions beyond.

Even in our Training Schools, for training Native Assistants, we can unite to a degree, where several Denominations are occupying a common field. On some Theological points we cannot agree, but we can agree to hold those in abeyance, and unitedly instruct our pupils in one school on all other matters, with the perfectly cordial understanding that we shall each supplement the instruction given in the School by specific Theological instruction, each to their own pupils on the mooted points.

The brief time allowed for this discussion does not admit of my enlarging on the multitudinous ways in which this union and co-operation would be a saving in men and means, nor on the added efficiency it

would give in all departments of our work, the added courage to the small Native Army which our forces, though united, would only make, for battling against the united millions of our foes, nor the added power we would have if our enemies were forced to say "See how these Christians love one another;" nor need I add one word on these points to you who have been in the conflict and know the unspeakable gain of united effort for our one Lord.

The third division of our subject requires but a word. In view of the considerations thus far dwelt upon there can be but one answer to the question, "Ought there not to be cordial co-operation between our Home Boards as well?" Let there be friendly conferences from time to time between the Boards in the Home Lands, as to the fields that need occupancy, that they may be apportioned out to those Boards which can occupy them well: So that there may be less of rival missions on the same fields; less of interference and of jealousies; one strong Church being founded instead of several weak ones, that thus we may the better and the quicker bring in the Kingdom of our Immanuel

Brethren, the time for skirmishing, for isolated fighting, for sending disconnected squads of soldiers into the same fields, independently to do the same thing, has passed away; the time for locking arms, and shoulder to shoulder pressing to the final conquest has come. HAPPY WE IF WE HAVE PART IN ITS INAUGURATION!

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The reading of this paper was followed by a very spirited discussion of the subject, participated in by brethren of the different Churches represented, when on motion, the paper was referred, for consideration and report, to a special committee, of which the

REV. A. P. HAPPER, D. D., of Canton, China, was chairman.

The next day the committee presented their report. Sixty-one Missionaries of all denominations and from all Mission fields were in attendance. The report, with resolutions, was *unanimously adopted*, and is as follows:—

“The members of ‘The International Missionary Union,’ having heard, with deep interest, the very able paper on *Union and Co-operation*, presented by Rev. Jacob Chamberlain, D. D., resolve

I. That we are earnestly in favor of Missionary Union, Courtesy and Co-operation in all Christian work among the Heathen; of Organic Union of Church Families; and of Federal Union among all Missionary Societies laboring on the same field.

II. That we would recommend to and urge upon all the Home Churches and Boards the duty and expediency of encouraging and authorizing their Missionaries to follow this line of Missionary Policy, in the different fields, wherever it is possible.

III. That a copy of Dr. Chamberlain’s paper be requested for publication in the Religious Press.

IV. That a copy of these Resolutions be sent to the Secretaries, or Stated Clerks, of all the Ecclesiastical Bodies represented and to the Newspapers.”

*Thousand Island Park, N. Y.,  
August 10, 1886.*



# National Missionary Conference,

**EXECUTIVE COMMITTEE:**

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 T. C. HORTON, MINN.  
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Indianapolis, Ind., Sept. 3-9, 1890.

**EXECUTIVE OFFICE,**

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C. E. HALL, ILL.	J. C. ADAMS, OFFICE
F. V. JENNES, OHIO.	MISS HATTIE HOKNER, "
MATTHEW FRANCIS, CANADA	W. RUSSELL, "

According to the glorious Gospel of the blessed God, which was committed to my trust.—1 Tim. 1:11.

**GOSPEL TRUSTEE:**

It pleased God to gather together a few of His servants, from different parts of the country, at Indianapolis, last May, that they might wait upon Him and confer together, with reference to the two-thirds of the people of the earth who are in the darkness of heathendom, and to find out what He would have them do toward the carrying out of His last great commission.

It seemed plainly manifest at that time, that another meeting, with a more extended invitation would be desirable, and might lead to the fulfillment of our Lord's command. It was therefore decided to hold such a conference, and a committee was appointed to have the matter in charge.

**PURPOSE OF THE CONFERENCE:**

The object of the meeting is not to promote the interests of any special agency, or to call attention to any definite field or particular methods of work, but to afford an opportunity for all who love our Lord Jesus Christ in sincerity, and wish to be obedient to His commands, to gather together for a few days, for fasting and prayer, Bible study, presentation of facts, and conference concerning the will of our Lord, with reference to the breaking of the bread of life to the hungry multitudes in this generation.

**INVITED WORKERS:**

Bishop William Taylor, of Africa; Dr. James H. Brookes; W. E. Blackstone; Rev. Geo. F. Pentecost; Dr. A. J. Gordon; C. H. Yatman; Dr. A. T. Pierson; James Johnston, of Jamaica; Rev. H. L. Hastings; H. W. Frost; T. C. Horton; Orr Ewing, of China; Robert E. Speer; A. Nash; Chas. E. Hurlburt, and many others. A large number of missionary volunteers are confidently expected to be present to bear testimony and add fuel to the missionary fire.

**THE PROGRAM:**

Much time will be given to Bible study. One entire day will be set apart for prayer. The needs of some of the great fields, such as China and Africa will be presented. The facts concerning foreign missionary work, both past, present and future will be considered. Testimony meetings will be held, and opportunities for small gatherings for prayer and conference.

**TRAVELING SECRETARIES:**

A number of men and women, who are planning to go to foreign fields, are now engaged in preaching the world wide Gospel of missions, in different parts of the country, and are bringing this conference to the attention of the Lord's people; they will be present to testify to the faithfulness of God, and the sufficiency of His promises.

**SPECIAL PRAYER:**

It is earnestly desired that those whose hearts are in sympathy with the Master, will unite daily in earnest prayer, that every movement concerning this meeting may be directed of the Lord. If the spirit of the Lord be poured out in mighty power upon this gathering, no one can tell what bearing it may have on the carrying of the Gospel to every creature in this generation.

Thursday evening of each week, from 5:30 to 7:00 o'clock, has been set apart as a special time of fasting and prayer, and those who desire to observe this season should send their names to the secretary for additional information.

**GENERAL INFORMATION:**

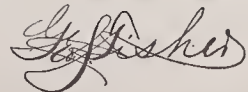
It is expected that the conference will be called to order, Wednesday evening, September 3d, at 7:30, p. m. The local committee at Indianapolis are looking after the entertainment.

The railway companies will, no doubt, grant one and one-third fare for the round trip. Delegates arriving prior to Sept. 3d, will report at Y. M. C. A. building, No. 35 North Illinois St.; after that date they will go directly to Second Presbyterian Church, cor. Pennsylvania and Vermont Sts., (taking Pennsylvania Street Car at Union Station for door of Church), where the Sessions of the Conference will be held.

For further particulars address the secretary.

Looking for strength and guidance to The One, to whom has been given All Power, I am, for the committee, and on behalf of those who sit in darkness,

Thine sincerely,



Secretary.

P. S. A convenient form of reply is enclosed herewith.

[OVER]

IN THE YEAR OF OUR LORD 1890.

**Shall the generation now upon the face of the earth hear the Gospel?**

*First:* It is our Lord's last command, Mark 16:15, "Every creature" cannot possibly mean only those on one third of the globe. It is our Saviour's will, 1 Tim. 2:4; 2:6.

*Second:* This generation will be lost unless they hear the Gospel, Ro. 1:20, 21, 28 and Ps. 9:17.

*Third:* If this generation hear the Gospel, we must carry it to them, for to us the work has been committed, 2 Cor. 5:19; 1 Tim. 1:11.

*Fourth:* We cannot serve the next generation. Are we with David serving our own generation, Acts 13:36.

In the Heathen world there are about 1,000,000,000 souls, 30,000,000 a year go into eternity without God. Our Lord said "Go ye into all the world and preach the Gospel to every creature."<sup>1</sup> Out of 35,000,000 Protestant Church members only about 6,000 have obeyed this command, one in every 5,800.

Evangelized 116,000,000, unevangelized 1,000,000,000.

**THE FIELD IS THE WORLD.**

	IN HOME FIELD.	IN FOREIGN FIELD.
Population.	60,000,000	1,000,000,000
Number of Ministers.	78,864	2,923
Christian Workers.	1,718,025	37,784
Church Members.	11,550,196	724,000
Money for Christ.	\$80,000,000	\$4,000,000

In heathen lands there is one ordained missionary for every 320,000 souls; including lay workers one for every 165,000; including native helpers one for every 25,000 and there is only one Christian in every 1,500 persons.

*How shall they believe in whom they have not heard?*

Of the Church's total contributions, 2 per cent. is set apart for Foreign Missions, where there is the greatest need; 98 per cent. is spent at home.

One cent annually is given for each heathen to bring them to Christ.

Less than fifty cents yearly is given by each communicant in Christendom for the evangelization of 1,000,000,000 heathen.

About 1,500,000,000 people are now living on the earth, two thirds of these never yet having heard the Gospel of our Lord and Saviour. If this generation of these nations who sit in darkness hear the Gospel, it must be within a very short time, for the length of a generation is not to exceed thirty five years. We need not speak of evangelizing the world in one or two hundred years, for we now have the loving words of our Lord that all power for this work is given unto Him and that He will be with us all the days; and we have also to day sufficient men, means and methods to carry the Gospel to the "utmost part of the earth" within ten years. The blood of the millions and millions who are now dying and who will die in sin, if we delay to send the Gospel to them, will be required at our hands.

"What hinders the immediate effort to plant the Gospel in every nation and island and home in all the earth within the next decade? Nothing but the faltering zeal and purpose of the mass of Christian believers now on the earth."<sup>2</sup> "The millions upon millions of the unevangelized sigh and pine for the grace of life, and sweep swiftly on their darkening way. We have the Gospel; it is *our life* to minister to their needs, if we falter and prove recreant here, they perish and we suffer a fatal loss."<sup>3</sup> *Dr. Junston Smith.*

"God is moving with great strides in his march toward the final goal. The Gospel flood is fast rising toward a flood mark higher than it has ever reached. The fulness of time has come and the end is at hand. God is specially working and loudly calling his people to closer fellowship and more diligent co operation. Such facts make and mar the crisis of missions. Now or never! To-morrow will be too late for work that must be done to day. The time and tide will not wait. Every day will make and mar the future of great peoples."<sup>4</sup> *Dr. A. T. Pierson.*

**One hundred thousand missionaries should go forth within twelve months. Will you be one of them?**

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"In this description of Alpine climbing, at each stage there is explained or suggested the way in which the leading of our divine Guide is symbolized. The little engravings from Swiss photographs, appearing in the margin at frequent intervals, add much to the words; and thought, expression and form are all excellently adapted to win the reader, and to enforce the truth."—*The Golden Rule*.

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## ONE BODY IN CHRIST.

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WE cannot work a great while, and therefore must be careful to work on true lines while we do work. The years are going. Our contribution to history will soon all have been made and pricked with a period. We cannot afford to do false work, for there is no time to rub it out and do it over. We must feel what is in the air—grasp the purpose of the years, and in that way win a point to which to speak—an aim sharp and distinct enough toward which to work. Our endeavors must be in sympathy with the divine purpose of the years, or else, while we, by the mercy of God, may be saved, our work will be damned.

The end toward which, in the purpose and providence of God, all things are tending, is stated by St. Paul in his Ephesian letter, when he says that God in the dispensation of the fullness of the times will gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him. Which is to say that everything is eventually to be unified in Christ; every radius become convergent in Him; all circles be made concentric in Him.

Knowing what is coming, and knowing what it is God has determined to have come, we can stand to it and work toward it, though it take a hundred thousand years for it to get along.

Everything made one in Christ, and everything and everybody made a part of everything and everybody through Christ—that is the plan upon which the years are at work—that is the work they are busy on—that is the stint that history has set for it. We wonder what in the universe of God history will do when she gets this stint finished; but that is what she is doing now; she is taking that old IDEA immanent in the mind of God, the IDEA of a universe of human spirits made one with another in Christ, and by slow process of event and inspiration turning that idea into fact—making a divine thought over into historic reality.

And we are constitutionally keyed to the music of such an idea. We are created with the instinct of unity. However jumbled, confused and confounded things may anywhere be, there springs up in us spontaneously the notion that in some way there is a lurking unity in the midst of it all. Before we have time to think we are feeling around after some plan or other, that will let daylight into the darkness, and show disorder to be only method imperfectly understood; or if not that, that there is hidden among the elements of disorder some centralizing principle, that at least tends to attach those

elements to itself, and so little by little to build these around itself in coherent oneness.

That makes out a very large part of the scientific impulse. It is impossible for a thoughtful man to let things alone; they seek to be understood; before he has looked at them a great while—no matter how hopelessly mixed they first off seem to be, they begin to betray sly symptoms of understanding each other, and of being able to spell out to him a meaning. Now that impulse actuates in every department of research, and is born in men. Matters are explicable: mind assumes that. Letters make part of a word; words make part of a sentence, and the sentence carries a thought—mind assumes that. We are feeling everywhere for some sort of a plan that shall save things the disgrace of having no meaning—some sort of a center that shall hold things in fixed relation to it, and therefore in intelligent and harmonious relations with each other. So that the language we have just quoted from St. Paul strikes directly into the eye of our own instincts. We are prepared for it. As intelligent beings we are bound to be impatient with anything else. Purely as matter of thought, saying nothing about the religion of it—purely as matter of thought, there is nothing truer to the inborn demands of the human mind than that a universe of human spirits should contain within it a spiritual center that shall fix the position of every individual spirit, and by that means establish among them all a confederacy

and mutual membership in one another, so that society may become not a drifting sand-bed, but an organized family.

This is simply the scientific passion grown into the air, and flowering out on religious ground: mind requires this. Intelligence cannot rest till discrepancies are dissolved, and till elements, however distant they may seem—however unrelated they may appear, have been in some way drawn in under the covert and within the fellowship of a unity pervading all. Men therefore give their attention to the study of language, and are made happy by discovering that languages generally give tokens of being sprung from one stock. Similarly they examine the contents of old religion and scrutinize the forms of antique worship, and are delighted to detect the evidences that, manifold as are the shapes under which religion discloses itself, it is, and has everywhere been, essentially one. The outward evidences of unity everywhere fit our inward demand for unity. This thought research carries with it always in its own brain, and it lights the way to discovery. It is true of research generally that men have looked for things not because they had outward proofs of their existence, but because there was in their own minds an interior demand for their existence. Astronomers believe that there is somewhere a cosmic center about which the entire stellar universe revolves, not because they have found it—not because they have discovered



much evidence of it, but because the idea of unity inhering in their own mental structure requires it. In a small but sublimely significant sense mind is itself prophetic of undiscovered truth.

What St. Paul therefore writes to the Ephesians fits most easily into the rhythm of our own uninspired thought. The human ear is so constructed as to be pained by discord, and the human mind so endowed as to take offense at forces and interests that work at cross purposes, and that are dominated by no remoter purpose that sets them at one, and makes them tributary to one end. And this impulse unity-wards, that has its roots in our physical and mental constitution, the Holy Spirit stimulated in St. Paul, till he felt the truth of the idea in its wider spiritual ranges, and beheld the whole world of finite spirits permeated by the royal centralizing energy of Christ, and all of them drawing toward one another at the impulse of his imperialism, and having their specific orbits determined for them, not by their own close and narrow intents, but by the magisterial demands of the great whole in which they inhere and to which they belong.

And this idea it seems to be the purpose even of familiar material nature to keep alive in us. God seems resolved that the unity-idea shall not die in us. He educates and nourishes it by the natural objects that He brings to our notice, and the natural phenomena that He presses upon our regard. The laws

that govern in the material world are being discovered to be but different shapes of one another. The energies that operate in the production of natural event show themselves on interrogation and cross-examination to be at the most but different modes of force under which some one basal energy takes pleasure in variegatedly displaying itself. All lines, start where you will, if tracked carefully, show signs of convergence. The chemist feels of the star-beam, and finds that Sirius is composed of the same elements that we handle and experiment with in our own little laboratories. To use the phrase of the musician, everywhere is infinite variation played upon a few familiar themes. The human sense of ultimate unity God in His works takes pains to keep earnestly alive in us.

By this method God holds us to the track that if prolonged extends itself out upon the ground where stood the Apostle when he beheld the truth of that transeendent oneness of a spiritual kind, in which all personal discrepancies of aim and ambition shall eventually be resolved, and all multiplicity among men be knitted up into the meshes of an all-inclusive unity.

So far as astronomy has yet been able to read the heavens, the stars too spell out upon the long broad lines of the sky the same essential truth that the Apostle felt, so keenly and phrased so passionately in this appeal of his to the Ephesians. The old star-

gazers of Mesopotamia found little in the night-sky but glittering meaninglessness and brilliant disorder; but as time has gone on, and centuries of still-watching and discovery have added themselves together, the stars have been detected, you might almost say, in the act of falling into line, of moving with a concerted step, of being animated with fraternal impulse, of revolving each on its own axis not only, but of moving around one another, and, still more, a great deal more, of drifting like a stellar flock about some central star—shepherd-star you might call it—each new intimation of this kind stimulating still a little more the prophetic impulse born in us, that there is not a sun that floats, nor a star that twinkles, that has not its allegiance to some far-off, central point of regency, which binds the most remote as well as the nearest in bonds of fealty, and knits them all together in one confederacy of light and action.

The heavens so construed become thus a glittering illustration of the doctrine of unity when carried into the realm of personal aims and activities; they are an open volume written in stars, of the tender regard with which the author of all cherishes the thought of unity and embodies it in His material works: they are, we may say, a legible commentary upon the meaning and possibilities of the personal realm of human spirits, and in this way in all their splendid silence conspire with the verbal prophecy of St. Paul to make intense and passionate our assur-

ance that we are nearing the time when differences shall be resolved; when bitter competitions shall be subdued into generous emulations; when each, however vast in his powers, or however dazzling in his splendor—like a bright, beamy world in the sky—shall count himself to be only a fraction, not an integer; that each is most perfectly himself when he is most thoroughly a part of all the rest; that the world must be one in order to be either beautiful or permanent; that Christ, the Son of God, is the only being historically offered, able to unify in Himself this great world's multiplicity, and, by binding all men to Himself, to determine them in sure and tranquilized relations with each other.

Believing all of this, and confirmed in our faith by the clear, ringing word of the Apostle, our distinct province is to take this idea and actualize it. Nothing is more evident than that the world is not unified yet. The history of the twenty centuries almost, that have transpired since Christ became historically revealed, make it amply evident that the unifying work is in progress. In this respect nothing prior to Christ in any manner matches what has been effected since Christ. The beginnings of unity are evident. Men come near to each other in a way that is distinctly a feature of no period outside of the Gospel period. Men are made nearer; communities are made nearer; we have learned a little to feel ourselves in each other; distant interests we have begun in some small

way to appreciate as our own interests. Where Christ is known most truthfully and loved most loyally, there such results as these do most abound. Not only have men and communities drawn more closely to each other, but there has been a similar approximation on the part of states and nations. To-day difference of latitude and longitude creates between peoples no necessary barrier. Distress in India, need in China, wretchedness in Africa, is realized by a few, and in a small degree, as though it were our own distress, need and wretchedness.

The unifying process is begun—that was all I wanted to say. And to develop that process, and to make possible unity more real, and to foster and quicken existing tendencies in that direction is the immediate business we have in hand. I do not mean to-day, but every day. This year, this century has a purpose. History, as we have said, is at work at this stint. There is something which the discerning spirits in the world, in sympathy with the mind of God, want to see done. It is not the accomplishment of a little here simply, and another little there, but it is the accomplishment of these littles as parts of the sublime whole of a world subdued to Christ, and in that way in union with itself and reconciled to itself.

It is clear that whatever we accomplish in this direction must be done first of all by making Christ distinct. If there is to be anything effected in the way of making the world one, the first and deter-

minative step is to make evident and prominent that in and around which the unity is to be wrought out. Ambiguity or instability in the matter of center will be fatal certainly to any efforts to reduce all to a perfect whole interiorly at one with itself. It is as when you undertake to draw a mathematical circle, any slightest slipping of your instrument from one fixed point, taken as center, makes utter ruin of the figure. An unstable center creates a multiplicity of circles, that rend one another into tatters, and a profusion of radii, that tumble over each other and cut each other into flinders. And that too is a matter that has got to be watched pretty carefully.

Nothing will answer here but to take Christ at the single indivisible point of His personality; just as admirers rally round a hero, not because he is this, nor because he is that, but because he is *he*. They rally round *him*. Now that is not what the world is doing; it is not what the Church is doing except to a limited extent. One man or body of men starts with some one particular idea in regard to Christ, or with some special truth that is conceived of as being in some way bound up in the system of Christian doctrine—I say they take that particular aspect of the case and put in one fork of the dividers there, and describe their circle from that center. The next man or denomination of men fastens upon some other point, and constructs his circle from that. Now we are never going to have a world unified in Christ as

long as that kind of thing goes on. The only knot into which people are going to be tied so that they will stay tied, is the personal knot of Christ known as a person, obeyed as a person, loved as a person. Then you will get a point defined and precise enough, so that when one man or a hundred men, or a hundred thousand men puts each, one leg of his compass upon that point and lays off his circle from it, you will not know that but a single line has been drawn, so absolute will be the coincidence.

In that lies the chance for a unified world. So long as one fixes on free-agency and shoots all his radii out from that as center, and another on modes of baptism, and another on Calvinism, and so on round, the world will never become one in the sense in which St. Paul forecasts it. That is not unity in Christ: that is heterogeneity outside of Christ. That is the same thing that Paul censured in the Corinthians. Denominationalism founds on the accidents of the matter instead of accepting the pure personality of Jesus Christ as the central point of supreme governance. Denominationalism is the same thing now that it was at Corinth; and at Corinth St. Paul came out upon it with a flat-footed rebuke. Christ is not divided, said he, why should you be? There was no reason why they should be, only that they, like so many of those who call themselves by the name of Christ now, did not center themselves on the indivisible point of the person of Christ, but

on some one or other of the doctrinal offsets that outwardly prolonged themselves from Christ. In the progress toward perfect unity in Christ denominationalism has got to go. There is no more need for it in the Church than there is need for it in the family. Brothers and sisters do not divide up into cliques, provided only the family be constituted in the personal loyalty of each child to the personal head of the family. That is, there will be unity provided all circumstances are described from an identical center.

That is the one exclusive means of unity. And it is bound to come no matter what has to give way in order to its coming. Paul saw it—prophetically beheld it as a present fact. And we are seeing more and more of it: not because we are agreeing to disagree; that is no kind of material to make unity out of; not because we have agreed to make pretty nearly the same point the center from which our circumferences respectively shall be drawn, with the understanding that because they are so nearly coincident, we will make believe they are altogether so. That too is no kind of material to make unity out of. Nor are we going to come at it by any kind of theological or ecclesiastical “deal”—you give up this and you this, and I will give up this. It is not by what we are going to give up each of us, but by what we are going to get, all of us, that such solid, living unity as Paul prophetically beheld is to become matter of historic fact. St. Paul’s unity in Christ is affirma-



tive, not negative. It is not a matter of agreeing not to quarrel: it is a matter of having my own Christian life so engrossedly centered in my personal Lord, and my neighbor having his Christian life so engrossedly centered in his personal Lord, that everything outside of that reduces to such insignificant proportions, as to seem no longer worth a quarrel.

Now that is coming! The Lord be praised, that is coming! And it is not coming because of any dexterous ecclesiastical cabinet-work that is being done. It is not coming because of any astute programmes that are being prepared. The unity already here makes the programmes a great deal more than the programmes make the unity. It is already here in growing measure, not because men have made up their minds that it is not worth their while or in good taste to quarrel, but because in the divine drift of event, in which we believe so implicitly, and at the behest of that Holy Spirit whose office it is to guide into all truth, the name of Christ and the person of Christ, and the personal office-work of Christ as the central sovereignty in the universal empire of spirit has in these later years been pushed more faithfully to the front.

Most men are tired of either preaching or hearing about the technicalities of Christianity, and in these truer and more earnest days the emphasis both of our listening and our speaking falls first of all on the living, personal Christ. In this way there has been

a distinct tone sounded—an incisive note rung out, that pierces the mist of incertitude, cuts the fog of bewildering ratiocination, touches the life in its deeper places, because it is resonant with the deep things of God.

Key-note is what we want—not the air full of doctrinal clappers and of theological and ecclesiastical crooning, but key-note, that shall strike a ringing tone through the air, to which the music of every Christian heart shall attune itself: like the orchestra that becomes one in all its diversified effects and multiplicity of instrumentation, because each instrument is strung to one note, and the musical orbit of each, therefore, described about a single concerted center.

Because of this simple, earnest conference of ours with the Spirit and purpose of the Lord, may we be able to move forward into coming times with a fuller assurance and a better prospect of the aims toward which the years are tending. May we have quickened in ourselves an appreciation of what the years are for, and of what the centuries intend. May we have given to us the power and the inspiration to feel that history, instead of being a mere tiresome succession of events, is rather the divine struggle of the times toward the fulfillment of a superb destiny. May we warmly and spiritedly appreciate the fact that that destiny, so far as the great future is yet uncovered to us, is none other than the completion

of that work of unification among men and nations, whose beginnings we are already able confidently to trace. And more earnestly, steadily and triumphantly than ever may our loves and our efforts set toward that Christ who is this great distracted world's hope; and our lives, words and endeavors win constancy and scope from the surety of that sublime issue toward which, in expectant resolve, the ages of the Lord are tending.



## MEMBERS ONE OF ANOTHER.

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**I**F men are one in Christ in the manner contemplated in the foregoing study, they thereby become members of one another. St. Paul, writing to the Romans, says, We being many are one body in Christ, and every one members one of another: in which words of his there are two truths tied together. Of these the first—Union in Christ—marks the ground that we have already attempted to cover. The second, logically derivative from that, states the point to which we venture to devote the pages that follow. All belonging to each other mutually, because we each belong to Christ individually. Every point in the sphere determined by its reference to a common Center, and therefore all points set in organic touch, or established in organic relation, with each other.

When Copernicus suggested the idea that the earth, instead of being the center, around which everything else revolved, was simply a part, and a rather insignificant part, of the universe—nothing but a fellow of the other stars, not their master, and moving as one of a crowd, and no better than the

rest of the crowd, around a point that exercised common mastery over the whole of them—I say when Copernicus suggested that, the world was very mad; and if the great discoverer had not had the singular good fortune to die an easy natural death, just in the nick of time, he would probably have suffered the inconvenience of dying a very uncomfortable and long-drawn-out death at the hands of the Pope and the Clergy.

There were two reasons among others why the world was nettled by Copernicus' suggestion. In the first place it was an invasion upon the territory of existing idea. Men do not like to have their old notions disturbed. We are ruffled by having people throw stones into the water where our little ducks are swimming. Our objection is not to the new ideas, except as they endanger or are likely to work the repeal of those we already have. That then was one reason why people became badly acerbated by the hints that the great sky-explorer threw out—it knocked chinks into what had previously passed for solid.

Another obnoxious feature of his theory was that it was humiliating. It destroyed the earth's prestige. In its whole sweep the doctrine was terrifically democratic. Up to that time astronomical science had drawn all its lines from the earth as point of departure. The sun, Pleiades, Great Bear, Milky Way and all the rest, were simply the skirts of the earth's robes: if any one with eyes a million billion miles

long wanted to stand and see the heavens play, why the earth was the one place to do it. Copernicus said, No, the earth is no sort of a place to stand if you want to see the universe go round. The earth is nothing but a little bobbing circumstance away out on the off edge of things. If you want to understand matters you must, imaginatively, take down your observatory, pack up your telescopes, and all the rest of your celestial apparatus, and move the whole of your sky-piercing paraphernalia as far out as to the sun at least. That really was the beginning of astronomical science, for it flashed upon the world the idea of a grand brotherhood among the stars. It showed the earth to be nothing better than a luminous upstart to the degree that it undertook to assert a monopoly of its own, and to lay upon scattered suns and clustered constellations the edict of its own behest.

Now what Copernicus has done for the stars, Jesus Christ has done for us men and women. It is in and of the natural heart for each man to contemplate himself in the same character precisely as that in which the tenants of our globe contemplated the globe prior to the pride-bruising and center-shifting innovations of the new astronomy. Each man's own natural heart puts him exactly where the Gospel puts the Lord Jesus Christ. We have gotten a long ways out of our congenital condition, if all the acres of the earth, all the spaces of the sky, and all the circles of

event temporal and eternal, are not conceived by us as described about ourselves and having in us individually their supreme centrality. We begin just where astronomy began—begin *here*. And unless something has done for us what Copernicus did for the stars, and we were to have a picture drawn of the great whole of all things—neighbors, community, country, the globe, the solar system, the constellations, everything—the drawing would not be true to the mental draft that is in the mind of us each, till we had each of us put our own little face at the supreme center where all the radii meet—the axis on which the whole thing swings.

Conversion accomplishes, in us in effect the same result that the new astronomy accomplished in the conception that men had of the universe—from that time on we are conscious of belonging to the universe instead of pretending that the universe belongs to us; we quit acting as though we were center, with mankind, the life here, the life there, the Gospel, the State, the Church and the Blessed Lord, all dancing attendance around us, and begin to be consciously a living, loving, coöperant part of the universe we had presumed to dominate, and become ourselves intelligently and with warm cordiality a spot on the circumference, instead of behaving as though we thought we were the axis upon which the whole thing gravitatingly hung; giving over trying to be the Lord, and making up our mind that we



are nothing but a brother; and appreciating the fact that we best fulfill our own destiny when we have the least sense of ourselves as separate from the world, and the warmest, gladdest sense of ourselves as helping to compose the world.

That then is conversion; and when we begin to understand all that by it, conversion begins to seem a great thing; not a prismatic bit of sentimental froth, but a big, palpable fact, a complete reconstruction, an acute crisis. Conversion, as soon as we stop playing with it, is felt to mean just as much in the history of a human soul, as the introduction into the world of Copernicus' new view meant in the history of astronomic truth. It means as much, and in its way it means substantially the same thing. It is in both cases a supreme act of shifting the point of centrality. It is giving up being the biggest half of all creation. It is falling into line with the rank and file, instead of trying to be colonel in the front row. It is ceasing to be representative simply of ourselves, and it is commencing to have a faculty of feeling our membership in everything else and everybody else; so that we are no longer able to say exactly where we leave off and the next man begins. It is living not a complete individual life so much as it is the consciousness of being a single strand in the thread of the general life; so that we feel ourselves a portion, with every one else, of all that anywhere transpires, whether of good or ill.

In conversion so understood there is no element of compromise; there is no half-way work about it, any more than it would have been possible to strike an average between the two doctrines respectively of a universe wherein the earth centrally dominated everything, and a universe where the earth was simply one inconspicuous member of everything. There is no necessity for any confusion of mind about it. You and I know whether our supreme motive is to help give the world a push or whether it is to tie to the world and let it give us a pull. At the surface of our lives there may be considerable mixture of the two, but down at the bottom it is either one or the other.

Christ's life on earth is an example of just this perfect identification with one's kind. He came not to be ministered unto but to minister. He had a supreme sense not of Himself but of men. He was they. All men were felt by Him as being present in Him. It was not He as against the world, but He as contained in the world, and all its interests realized in Himself. We know that that was the fact of His case; we cannot blink it. That was the distinctive feature of His life so far as His relation to other men was concerned. And there is not any more a possibility of evading the fact that the essence of personal Christianity consists in being animated, yes and dominated, by His spirit, so that in our relations to our kind we shall be the reproduction of Him. This

doctrine is an exacting one. Other doctrines, a good many of them, strain the brain; this one strains the life. It is a lying trick to take such a word as "Christian," and let it represent to us a mode of life, a level of purpose, a quality of relation, less strenuous and exacting than was exemplified by the Christ from whom the term "Christian" comes. It is not "Christian" to do what Christ would not have done, or to act at the impulse of motives by which He would not have allowed Himself to be controlled.

The question as to being Christian must be determined by essentials, not by accidents. Being born of Christian parents has nothing necessarily to do with it. Being baptized over a Christian font has nothing necessarily to do with it. Neither does integrity in our common dealings come very close to the heart of the matter. We may be faultlessly faithful in the discharge of our appointed tasks, and still be a long way removed from anything like a reproduction of Christ so far as relates to what was distinctively characteristic of Him in all His relations to His times and His kind. We need to be earnest and to get as deeply as we can into the thick of this intense matter. We need to see Christian truth at its best and its fullest before it can do its best and completest work in us and through us.

St. Paul pushed the truth that we are here at work upon, very hard in the Thirteenth Chapter of his

First Letter to the Corinthians. It is a chapter that passes currently as being one of the most tenderly beautiful in the Scriptures. It is the one, you remember, commencing, "Though I speak with the tongues of men and of angels." The tender beauty of the chapter we need not deny, but the energy and the uncompromisingness of it is far rather to be taken as its distinctive characteristic than its grace and tenderness. There is the same trouble with our interpretation of that passage that there is with our interpretation of a good many passages of God's Word—we contemplate it as an article of virtu—a choice bit of apocalyptic bric-a-brac, to be moused over æsthetically, instead of treating it as a standard of Gospel perfection to be practically adopted and earnestly lived up to.

We said a moment ago that being baptized is only remotely connected with the matter of being a Christian; and that having godly parentage, or even behaving with ordinary propriety comes not a whit closer to the matter. But in this Thirteenth of Corinthians St. Paul goes so much farther than that as to leave all that out of sight. He says that even having faith does not any more make out the kernel of the matter. We preach faith sometimes as though it subtended the entire angle of evangelical responsibility; but the Apostle says substantially that you might have faith enough to take up Mt. Washington in your two arms, and plant it down in Boston

Harbor, and still not have it count you anything in respect of substantial Christian value.

But more than that. The Church has been accustomed now for a good many hundred years to make a good deal of the martyrs. Martyrdom has come to be accepted as pretty reliable candidacy for canonization. If you are able to say of a man that he has worn himself out for the sake of the kingdom of God, or that he has consented to be grilled over a slow fire by the enemies of the kingdom of God, it is reckoned as proof presumptive that he is heir to a heavenly estate. No, says the Apostle again; though I give my body to be burned and have not love it profiteth me nothing.

But even that is not all there is of it. It is habitual with us to conceive that to part with one's possessions for another's sake, to take money out of our own pocket and put it in a poor man's pocket, or to promote any worthy enterprise by the contribution to it of our own means, sets the seal to it that the ideal of Christian character is to that degree fulfilled in us. Again the inexorable Apostle says, No; not even does that touch the sensitive nerve of the Christian matter: though I bestow all my goods to feed the poor and have not love it profiteth me nothing. Baptism, godly parentage, integrity, faith, martyrdom, generosity—not one of these strikes into the eye of the Gospel fact. That Thirteenth Chapter begins to grow wonderfully in denotement as soon as you give

over treating it as fine arts and commence to avail yourself of it as staple utility.

In this way we come right out again on to the open ground of the matter immediately in hand. Love, which the Apostle in that Corinthian Letter is eulogizing, is only another name for the sense of membership in each other. Love is not doing for others: it is not giving them money, nor giving them clothes, no, nor even giving them the Gospel. Love is the realization of the fact that the next man is my brother. That sense of being mutual members will most likely lead to a good many other things—to giving money perhaps, to giving clothes, it may be, and sending the Gospel, and so on indefinitely; but the love is prior to all that, and is not for one moment to be confused with any of the proofs that it may, and indeed will, make of itself. It is just the attitude in which my thought stands to the next man that is the all-determinative factor in the case. It is whether my feeling is that he is a man all by himself and I am another man all by myself, or whether my practical conception of the matter is, that it takes both of us to make either of us.

We have reached the point now in the history of Christian civilization where the development in the direction of individualism requires to be arrested. Nothing, it is true, has operated more fruitfully than just Christianity itself in the direction of giving to each man a sense of his own individual and independ-

dent worth in the sight of God, and of his own separate significance taken quite apart from the rest of mankind. That was a necessary stage in the development of the possibilities of value inhering in each man. And when after a time that idea had become obscured, and men began to have no other idea of themselves than that they were simply blind sheep of the social flock, or insensate parts of a grand social machine, then Luther and the German Reformation came along, opened the blind sheep's eyes to the fact that they were not sheep at all, and thrilled each insensate part of the machine with that sense of personal denotement that shattered the mechanical structure of society, and set each man forth upon his own feet again as a personal integer.

The organic idea had through the Middle Ages been preserved, but the personal significance of the individual had been sacrificed. The Reformation re-awakened in each man his slumbering appreciation of personal value, but drew straits between men, left them insulated, and so made of society an archipelago instead of binding it all together, and consolidating it as one continuous continent. But we want both. We want in men, in all men, a sense of personality, but personality gathered up into the meshes of organism, so that society shall be an organized whole not of insensate things but of quick intelligencies; not of blind sheep, but of living, open-eyed men; not of self-centered sons of God, but of loving

brothers, made incorporate by the one constructive life of Christ.

It is that idea now that needs to be pushed. It is not the meaning of Christ nor the intention of the Gospel, that we should go on amplifying, enriching and embellishing our own separate individuality simply as such. It is not forbidden by our religion but most eminently encouraged by it, that we should severally realize to the highest attainable point, our respective possibilities of thought, skill and possession, but as men and women who bear the name of Christ there is no open way for us but to aggrandize ourselves viewed solely as component elements of the general whole. For example; I, if you please, get together a stock of ideas, or, to put it in a different way, I get hold of some truth of a practical kind, that has a relevancy to the current needs of living men. Now I can do that thing, and I can keep on doing it. I can say that I have a property in my ideas; and I have. But I as a Christian have not a property in my ideas as against the world, but as part of the world. My knowledge, if I have any that is practically available, I am bound before God as a Christian, to treat as a part of the general intellectual assets of my time—as a specific sub-treasure, of which I have been appointed of God as steward and small disbursing officer in the general behalf. Not because I am a minister, but because I am a Christian: not because I am on a salary, but because,



withal I am an individual, a separate blood-corpucle in the Body of Christ, which is His Church, in a very much more earnest sense of the word I am an integral element of that Body, so that my relations to things, my obligations to men and to the world in which I live, come back upon me not as a man all by myself, but as a man taken up in a component way into that general Body of Christ in which as a Christian my individuality is bound to be merged. As a Christian I have no right to my ideas, to my knowledge, to my time, to my faculties, to my money, as against the needs of the general public. No, I haven't; no more have you. My only prerogative in the business is to determine in what way these assets of mine shall be used in order to the best interests of the general public.

There has been no intention in this of implying that it is one's duty to turn over all his belongings, intellectual, artistic and material, into some common treasury, and let a communistic public gather around and make spoil of the same. The Gospel is not communistic in the sense of teaching that property is legitimate prey, but it does teach that legitimate ownership is not as against the public but in behalf of the public. This is unmistakably the Christian idea; nothing is gained by trying to evade it. Christ in His precept taught it; Christ in His life unswervingly lived it. He never treated His own resources either of wisdom or of power, as something that He

was at liberty to conserve as personal emolument. He did not say to the public, "Here are my powers, powers of healing, powers of miraculous fish-catching, powers of miraculous bread-multiplying, here are my powers, now come and help yourselves to them." He treated those powers as His, and those resources as His own, but counted those resources as a commodity to be stewarded just according as the public exigency, not His own private interest, demanded. He loved the world, appreciated His identity with the world, and therefore recognized as legitimate any claim that the world made to anything which He had that would on the whole be of any advantage to the world.

That is the Christian doctrine. Life is too short to talk about any doctrine that Christ did not in His own life in some way incarnate; and that doctrine He unmistakably did in that way incarnate. Friends, we must get on to higher, truer ground in these matters: yes, we must. It means a great deal to be a Christian as soon as you begin to understand by the term a man who in his thought and feeling, and therefore in his act, stands motivated and related toward his fellows exactly as Christ did. We must not deceive ourselves. It is damnably wicked to steal the name of Christ and then to be empty of that total spirit that distinctively characterized Christ and that made Christ to be Christ.

This truth does not necessarily operate to make

students less earnest in their studies, or men in business less engaged in their endeavors after material success: on the contrary, if properly understood, its immediate result will be a new tension of earnestness and endeavor. But this truth, if rightly understood, will make us appreciate clearly, that the products, both of study and of business, are to be counted as trust-funds, that are lodged with us for the time, to be applied with the same general intent with which the Lord appropriated the resources that were vested in Him. This piling up knowledge in a man's brain, with no reference to anything but the fun of knowing, or the personal perquisites that will be likely to accrue when the attainment has once been made; and this piling up of money for the sake of seeing how much a man can get, how many figures it takes to designate his assets, with no heart for the times, no sense of the times or of the terrible exigencies and superb opportunities of the times—living in a world where the self-expending Christ has lived, in a community where His sweet and wonderful name is spoken, coming into a Church where the symbols of His body broken and His blood shed for us are displayed—but then, let us say no unkind thing about them or to them. We are all a little alike in it. There is a good deal in the way of blessed privilege here into which we have none of us fully entered yet. It is no more un-Christ-like for a rich man not to feel the world's burdens and to withhold his

much from the world's necessities and opportunities, than it is for a man with far less to be indifferent to the world's burdens and to withhold his little from the world's necessities and opportunities; only whether rich or poor, we all want to get close to Christ in this matter; and the nearer we do get the more perfectly will it all straighten itself out in our thought and in our feeling.

May we then be moved to take close counsel with our own hearts and with the Lord: have grace, wisdom and courage given us to exhibit the whole truth of Christianity as it is in Christ; and getting into perfect pace with the movement of His thought, and into perfect rhythm with the beat of His heart, may we learn perfectly what it is to love; have taught us as He only can teach it, the lesson of brotherly membership in each other, and come to know with fulness of persuasion what we have as yet perhaps only begun to suspect—that there is no so certain way of losing our life as trying to find it; that a man is as many times himself as he duplicates himself in the lives of other men; and that it is the first edge of heaven already to be so interested in bringing heaven down here, as to forget to worry about *our* prospects of ever getting to the heaven that is up there.





*De. . . . .*

# Alliance of the Reformed Churches

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## FIFTH GENERAL COUNCIL.

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TORONTO, ONT., SEPT. 28TH, 1892.

The following Resolutions bearing upon joint action in Foreign Mission Work, were adopted at a Meeting of Conveners, Secretaries, members of Foreign Mission Boards and Committees, and Missionaries of Churches, represented in the Fifth General Council of the Alliance of the Reformed Churches, and are now sent to the Mission Boards and Committees of these Churches for their consideration, in the hope that their presentation may lead to the joint action recommended.

### Present :

- REV. T. W. CHAMBERS, D.D., *Chairman,*  
*President of the Board of Foreign Missions of the Reformed Church in America.*
- REV. T. M. LINDSAY, D.D., *Secretary,*  
*Convener of the Foreign Missions Committee of the Free Church of Scotland.*
- REV. W. PARK, M.A.,  
*Joint Convener Foreign Mission Committee, Irish Presbyterian Church.*
- HAMILTON CASSELS, ESQ.,  
*Convener of the Foreign Mission Committee of the Presbyterian Church in Canada, (W.D.)*
- REV. F. F. ELLINWOOD, D.D.,  
*Secretary of the Board of Foreign Missions of the Northern Presbyterian Church, U.S.A.*

- REV. R. N. SOMERVILLE, D.D.,  
*Secretary of Foreign Missions Synod of the Reformed Presbyterian Church in the U.S.A.*
- REV. W. S. SWANSON, D.D.,  
*Secretary of the Foreign Missions of the Presbyterian Church of England.*
- REV. W. STEVENSON, M.A.,  
*Secretary Free Church of Scotland Women's Missionary Association.*
- REV. GEORGE MACFARLAND,  
*Secretary of Missions, Irish Presbyterian Church.*
- REV. R. P. MACKAY, B.A.,  
*Secretary of the Foreign Mission Committee (W.D.) of the Presbyterian Church in Canada.*
- REV. W. F. LOW,  
*Church of Scotland.*
- REV. JOHN H. PRINGLE, D.D.,  
*Reformed Church in the U.S.A.*
- REV. GEO. ALEXANDER, D.D.,  
*Presbyterian Church, (North) U.S.A.*
- REV. PEYTON H. HOGE, D.D.,  
*Presbyterian Church, (South) U.S.A.*
- REV. GRIFFITH ELLIS,  
*Welsh Calvinistic Methodist Church.*
- REV. WILLIAM MACLAREN, D.D.,  
*Presbyterian Church in Canada.*
- REV. PROFESSOR ROBERTSON, D.D.,  
*Free Church of Scotland.*
- REV. MUNGO FRASER, D.D.,  
*Presbyterian Church in Canada.*
- REV. WM. MCFARLAND, D.D.,  
*Presbyterian Church in Canada.*
- REV. E. SCOTT,  
*Editor Presbyterian Record, Montreal.*
- REV. H. MACKAY,  
*Missionary to Indians, Round Lake, Canada.*
- REV. C. W. MATEER,  
*Missionary, China.*
- REV. W. A. WILSON,  
*Missionary, Nemuch, Central India.*
- REV. H. G. UNDERWOOD, D.D.,  
*Missionary, Seoul, Korea.*



- REV. JAMES S. DENNIS, D.D.,  
*Missionary, Beirut, Syria.*
- REV. J. G. PATON, D.D.,  
*Missionary, New Hebrides.*
- REV. K. S. MACDONALD, D.D.,  
*Missionary, Calcutta.*
- REV. WILBERT LAWS, M.D., D.D.,  
*Missionary, Livingstonia, Central Afric*
- REV. ANDREW DOWSLEY,  
*Missionary, China.*
- REV. J. M. McMILLAN, M.D.,  
*Missionary, Gaboon, West Africa.*
- REV. J. P. MOORE,  
*Missionary, Japan.*
- 

1. WHEREAS, the disproportion between the rates of salaries and allowances of native agents in various missions working in the same or neighbouring districts, frequently tempts native workers to desert from the service of our mission to enter another, and is a source of discontent among native agents,

*Resolved.* That we recommend the missionaries of different Presbyterian or Reformed Missions working in contiguous districts, to arrange as far as possible for a uniform rate of salaries and allowances, maximum and minimum, to native pastors and catechists; and in as much as the aim of every mission ought to be to train up a self-supporting native church, care ought to be taken to fix the salaries and allowances of native pastors at such rates, as not to preclude the possibility of applying the principle of self-support in the case of native pastors in the immediate or near future. We also recommend that with regard to native churches, self-government and self-support ought to go together, and that in all cases where the native ministry is not self-supporting the native pastorate ought to be under the control of the local representatives of the mission which furnishes the salary or proportion of the salary.

2. WHEREAS, some Mission Boards spend large sums upon institutions for the Higher Education of natives, while others are content to confine their efforts mainly to evangelistic work,

*Resolved.* That we recommend co-operation among Presbyterian and Reformed Missions in the conduct of institutions for the Higher Education, especially in the education of mission agents, and that

when one mission takes advantage of the educational institutions of another mission for the training of their mission agents, these advantages should be gratefully acknowledged, and some share taken of the financial burden of the missions which support these educational institutions.

3. WHEREAS, difficulties have arisen in the mission field from missions receiving into its communion converts or native members from a neighbouring mission who are under discipline,

*Resolved.* That we recommend the various Presbyterian missions to pay strict regard to the discipline exercised in neighbouring missions, and in particular to refuse to receive into communion any native Christians who are under discipline in the missions to which they originally belong, unless with the consent of the disciplining mission.

4. WHEREAS, many evils have arisen from converts in the mission field coming from foreign parts to the home churches,

*Resolved.* That we recommend to the various Presbyterian and Reformed Mission Boards or Committees to discourage all which tends to denationalize their converts, and in particular to prevent, if possible, converts from leaving their own country to visit Europe or the American Continent.

5. WHEREAS, numbers of natives from heathen lands, where there are Presbyterian missions, are now coming to Europe and America, seeking help on the plea that they are Christians,

*Resolved.* That as far as possible, Presbyterian and Reformed Churches and their ministers and members in the home lands, refuse to give assistance to any such persons unless, they bring with them letters of recommendation from the missionaries who are laboring in the districts from which these persons come.

6. WHEREAS, there seems to be a wide-spread desire in all Presbyterian Churches to increase the amount of direct evangelistic work in heathen lands,

*Resolved.* That we recommend to the Mission Boards or Committees of the various Presbyterian Churches, that while educational agencies at present employed should be maintained efficiently, efforts ought to be made to increase the more direct evangelistic work of the churches in the heathen lands.

T. W. CHAMBERS, D.D., *Chairman.*

THOMAS M. LINDSAY, D.D., *Secretary.*

## WORTH KNOWING.

TO THE EDITOR OF THE CHRISTIAN CHRONICLE  
AND MISSIONARY TIDINGS.

DEAR SIR,—It is a matter of importance to us all that we get the best possible terms on travelling to and from the field. If by writing at this time I can help some brother, my object is accomplished.

At the suggestion of Dr. Scranton, of Korea, I called upon Mr. Tom D. McKay, 32, Montgomery Street, San Francisco, and we together planned our trans-continental trip so that he saved me a handsome sum on my travelling. He is specially friendly to missionaries, and can get for them the lowest rates to be had. Some missionaries are afraid to trust him, supposing that he is after a big commission, and that they know as well as he what ropes to pull. He gets no commission whatever, but works for a big salary for the Burlington route, and he makes his work pay. He can get twice as much baggage through on a ticket as a layman can, and will send a telegram to the east gratis, provided the missionary will let him, McKay, send it as his message. He holds a telegraph frank all the way to the east. He is courteous, obliging, will do anything you ask him to, and does what he says he will do. He managed it so that I got half fare for myself and family all the way to Binghamton, and stop-off privileges as so. I had more than twice the baggage allowed on a ticket bought on this side, (150 lbs. each full ticket, and he got the whole through for me free, except a small amount of excess from Omaha to Chicago, caused by my having stopped at Omaha. It does not pay now to buy railroad tickets or orders in Japan. The rates here, with his assistance, are cheaper than orders bought there in yen, and you can plan your route with greater freedom. Nothing is to be gained by taking emigrant cars. One can travel cheaper first class, if he has these reductions.

Hotel expenses in San Francisco are high, but I could not see any way to correct it. McKay can help a little in this too, and does so. There seems to be no cheaper good place than the Occidental for a stay of two or three days.

I gave Mr. McKay the address of at least one man in each station in Japan, and some of you may hear from him.

Yours fraternally,

D. S. SPENCER.

July 25th., 1892.

## DR. KNOX VERSUS THE LUTHERAN MISSION.

TO THE EDITOR OF THE CHRISTIAN CHRONICLE  
AND MISSIONARY TIDINGS.

"Still new missions appear. The Lutherans in the United States have sent out one man. Has the Church no mission field that needs reinforcement, and can it find no unoccupied field that it adds to the confusion in Japan? Must it send its little force, too small for efficiency and yet large enough to increase our denominations already far too many?"

The above recognition of the entrance of an American Lutheran mission into Japan appears from the pen of Dr. G. W. KNOX in the September number of the MISSIONARY REVIEW. Although the youth and inexperience of the "one man" renders him somewhat timorous in opposing the opinions of a gentleman so able and experienced as Dr. Knox, still these published opinions cannot be permitted to pass unnoticed. For the one man honestly believes that it is his one work to assist in the establishment of the Church of Christ in Japan; and it is surely a part of this work to attempt to overcome any possible obstacles that may be put in its way. But here immediately appears a fundamental difference between the positions assumed by the reviewer and the present writer. The former seems to apprehend that the entrance of this small new mission will to some extent retard the progress of the kingdom of Christ; for he pronounces it not only inefficient, but even confusing, and therefore destructive in its tendency. The latter dissents from this position, and it is needless to direct the attention of missionaries to the fact that he is by no means alone in his discussion. There are many old and earnest workers in Japan that welcome the entrance of any force—however small—that has for its aim the spread of the true Gospel of Christ; and for such welcomes the newcomer feels deeply grateful. There are men whose experience covers even a greater period of usefulness than that of Dr. Knox, who take a position the opposite of his. There are those, in short, that look below the demarcation of denominationalism and perceive a common foundation laid in Christ. These same men, believing that the present active Christian forces in Japan are not manifesting their sufficiency to accomplish the evangelization of the empire, are glad to hail additions to their force.

But the MISSIONARY REVIEW has a large circulation in the United States, and especially amongst those most interested in foreign work. The article of Dr. Knox carries with it all the weight of a corresponding editorialship, and bears, besides, a certain dogmatism of assertion that may tend to cool the sympathies of our Lutheran people, now warmly interested in the mission, at a time when such sympathy is much needed. For this reason, if for no other, the pioneer of the work is bound to present to his constituents a view of the other side.

This presentation, however, must of course be made through such American church papers as will reach those possibly affected, or disaffected, by the article in the REVIEW. It is not our purpose to burden the columns of MISSIONARY TIDINGS by the expression of views already familiar to all of its readers. But Dr. Knox has put to the American Lutherans—or at least to one of their general bodies—a few pertinent questions that the present paper briefly endeavours to answer to the missionaries that may have seen the article in question. In a word, we are challenged to justify our coming to Japan.

"Has the Church no Mission field that needs reinforcement, and can it find no unoccupied field that it adds to the confusion in Japan?"

As with the Presbyterian and Methodist Churches, so the American Lutheran Church is divided into several large general bodies, working more or less independently

along various lines of church extension. Of these the Northern Synods constitute the largest body, and the Southern United Synod is one of the smallest. For a while the foreign missionary spirit of this Southern Synod materialized itself through North-west channels; but it came to be felt as a call of God that the strengthening United Synod should have a mission field of its own. This plan, it was believed, would result not only in the extension of missionary work, but would also increase the activities of the people of the Southern Church. So it appears that the body now represented in Japan had no mission field that needed re-enforcement. It was therefore in quest of that field where it might best expend its energies for the growth of the church and the glory of God. In this quest it was led to look upon Japan, in its crisis, as the land that required aid more than any other. It did not come here out of ecclesiastical envy of the harvests that had been reaped by other branches of the church: it came because it felt itself called to assist in the conquest of Japan for Christ. And it felt this call very strongly. The word *must*, apply employed by Dr. Knox in his second question, exactly expresses the obligation which the church felt imposed upon itself in this matter. Will he not, in his Christian charity, respect the dutiful convictions of men as honest as himself?

These convictions were convictions, not impulses. They were not reached in a moment of ecstatic enthusiasm. They are the product of years of thought, study, and prayer. The directors of the church's energies spared no exertions to ascertain what was best to do. They were not unacquainted with views like those entertained by our reviewer. When indications pointed strongly to Japan, they frankly studied the situation in Japan. In this they were in correspondence with the Board whose success here seemed to them beyond that of any other, and from whom they received a most Christian and cordial encouragement. They were led by various influences to regard the views above referred to as without a sufficient basis of fact. In one part of his paper Dr. Knox asserts that "there is not a town of any considerable size without one or more foreign missionaries." He would have been more precise had he defined his conception of size. According to the best information obtainable by the writer, there are no less than four unoccupied towns of over thirty thousand souls each, not to mention numerous clusters of villages that are at this moment asking for foreign help. Your correspondent, while deliberating upon the permanent location of the new mission,—and he questions whether the size of a place is a matter of prime importance,—has heard of so many openings as to render decision a difficult matter. In view of such facts, the Lutheran Board cannot persuade itself that Japan is an "occupied" field. Nor has it any cause to believe that its arrival will greatly increase the confusion.

"Must it (the Lutheran Church) send its little force, too small for efficiency and yet large enough to increase our denunciations already far too many?"

In this question, the writer makes an utterly unwarranted assumption. The least endeavour to ascertain the facts would have shown that it is not the purpose of our church to confine its numbers to unity. Because one man comes first to "spy out the land," is it to be deduced that no more will follow? And yet our critic is a keen logician. As a matter of fact, the second Lutheran missionary will sail for Japan before the close of the present month; and it is perhaps indicative of the purpose of the church that the support of this second man has been requested and assumed by a single congregation, while another congregation is arranging to send its special representative. Yet the mission will not be a large one; scarcely will its growth ever be

hindered as a "miracle of missions." This probability, however, does not deter us from doing what we can to spread the Gospel. The Saviour did not reprimand a woman for casting her mite into a treasury that was possibly relatively fuller of coins than Japan is of missionaries. Neither did He scold a certain other woman for doing all that she could. If the higher criticism permits the book of Zechariah to stand, we have scriptural authority to despise not the day of small things. And it is a satisfaction to the least of the little ones to reflect that to such authority alone are we responsible for the way we try to do our duty.

In closing, a word of counter criticism—if it may be permitted to an inefficient force.

Seeing that the expression of our honest opinions does not prevent others from entertaining different views, is it not wiser to make the best of it by striving to assist in a practical union of spirit than to make the worst of it by repelling those whose liberality is perhaps as broad as our own?

Elsewhere in his paper, Dr. Knox asserts that "there may be mistakes in missions that are little short of crimes." Crime is a very strong word. Might it not be as justly used to characterize high and respected influence directed to the discomfoment of sincere Christian enterprise?

J. A. B. SCHMIDT.

## W. A. CRANE.

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IN

**Mission Churches**

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SUPPLEMENTARY REPORT.

1895.



SUPPLEMENTARY REPORT  
ON  
SELF-SUPPORT  
IN  
MISSION CHURCHES.

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THE REPORT OF THE COMMITTEE ON SELF-SUPPORT—APPOINTED BY THE CONFERENCE OF THE OFFICERS AND REPRESENTATIVES OF FOREIGN MISSION BOARDS AND SOCIETIES IN THE UNITED STATES AND CANADA, HELD AT THE METHODIST MISSION HOUSE, NEW YORK, JANUARY 17, 1894.—READ AT THE CONFERENCE HELD IN THE CHURCH MISSION HOUSE, NEW YORK, FEBRUARY 14, 1895, TOGETHER WITH THE DISCUSSION AND RESOLUTIONS OF THE CONFERENCE RELATING TO THE REPORT AND THE FUTURE WORK OF THE COMMITTEE.

ADDITIONS TO THE GENERAL REPORT OF THE COMMITTEE GATHERED FROM A CAREFUL REVIEW OF THE STATISTICS SECURED FROM THE MISSIONS.

MODEL TABULAR VIEWS.—Exhibited on Folded Sheet.

NOTES ON USE OF STATISTICAL BLANKS OR TABULAR VIEWS.

SUGGESTIONS AS TO THE BEST METHODS TO EMPLOY IN SECURING SELF-SUPPORT.

COMMITTEE :

REV. JUDSON SMITH, D.D., American Board of Commissioners,  
1 Somerset Street, Boston.

REV. S. L. BALDWIN, D.D.,  
Miss'y Soc. Methodist Episcopal Church.

REV. SAMUEL W. DUNCAN, D.D.,  
American Baptist Miss'y Union.

WILLIAM DULLES, ESQ.  
Presbyterian Church in U. S. A.

REV. HENRY N. COBB, D.D.,  
Reformed Church in America.

MR. W. HENRY GRANT.

## REPORT OF COMMITTEE ON SELF-SUPPORT IN MISSION CHURCHES.

DR. JUDSON SMITH: By the terms of the appointment a year since, my name stood first, and I have been reckoned as the Chairman. My duties have been of the lightest. The gentlemen here in the city who were associated with me upon the Committee have borne nearly all the burden of the work, and the report itself has been put together under the care of Mr. Grant, of the Presbyterian Board. I simply present it as the nominal Chairman of the Committee, not that I would shrink in the least degree from the responsibility. The Committee are unanimous and heartily joined together in the making of this report; but, "Honor to whom honor is due," and the honor for the labor and pains bestowed upon the preparation of the report and the presentation of it in this form in which I have it in my hand is due to the other gentlemen upon the Committee.

### REPORT.

The committee appointed at the last conference to prepare questions relating to Self-Support in Mission Churches and Statistical Blanks, immediately set to work to make a list of such questions as would be most effective in drawing out the facts. Owing to the members of the committee being in various places and more or less absent from their desks, it was some weeks before the Question Blanks could be sent to the Boards to send to their fields. The blanks, previous to printing, were submitted to the advice of a number of the Secretaries of the Boards near at hand, who added valuable suggestions; so that, while not considered perfect, it was thought that they would approximately meet the case without asking too many questions, especially such as would be likely to be confusing.

The special reasons for appointing the committee were: First, that in discussing the question of self-support it was felt that the Boards might be of mutual aid to each other, bringing the whole matter of self-support to the attention of the missions and native church, the missionaries being always under strong pressure from the native church, which regards them as illiberal toward their native brethren, especially when their own style of living is on so much more elaborate a scale. Second: It was thought that by collating the facts on *uniform statistical blanks* a comparison between fields and between Boards would be much more valuable. The principal object was to find out in the different fields just what the churches which had reached a comparatively organized state were doing for themselves



in the matter of paying their pastors' salaries and incidental expenses as well as for education in mission schools.

**The Returns.**—There have been returns from 130 to 150 missions or mission stations. Fully half of these do not answer the questions asked with regard to self-support, but only furnish statistics of missionaries, church membership, schools, etc. These returns will indicate that the missionaries making them out were not accustomed to measure the grants of their Boards at all by the contributions of the native church or the ability of the church to meet its own obligations. In other words, it is perfectly evident that in most of the missions the matter of self-support is left to the indefinite future, and the church member is not considered as more than a depending factor in the case.

It may be also remarked that *some* of the Boards themselves have taken very little interest in securing answers to the questions on the blanks, and those the most directly related to the subject of self-support. In fact, they evidently have not secured the facts from their fields.

It was found on trial to be impossible to collate the facts in any general list. Even in missions of the same Board all the stations were not heard from, and those heard from placed a different interpretation upon the questions. In many cases it was impossible to separate church and school work; in others that of pastoral from general evangelistic; so that no footings could be made with regard to the specific object for which money was given in many missions. The station reports are much more reliable for comparisons than the mission reports. The facts have been gathered under the heads of countries, and the work of each Board kept separate. The figures given as representing missions at work in the same field in many cases can hardly be compared, only properly contrasted.

**Burma.**—Perhaps the first on the list is the magnificent showing of the Burma missions of the Baptist Missionary Union, with upwards of 300 native self-supporting churches and 83 paying more than half of their pastors' salaries and church expenses; 27,000 communicants, contributing for all church expenses alone Rs. 53,000, or Rs. 2 per member out of a total of Rs. 77,000, and giving to all church collections and education Rs. 139,000 or Rs. 5 per member. The deductions from such returns as these from Burma would naturally be that self-supporting churches are possible in all mission fields, as the Burmans cannot be considered, of all people, either the most industrious or peculiarly affluent.

**Turkey.**—The returns from the American Board's Turkey missions, from ten Asiatic stations, shows that 8,485 communicants have contributed 3,367 liras, or an equivalent of \$14,814, or \$1.62 per

member, and for all purposes, including education, 8,468 liras, or \$4.50 per member. The prize station is Harpoot, represented here by Dr. J. L. Barton. The contributions of that station amount to 1,115 liras, or \$3 per member; and, including education and other collections, a total of 3,405 liras, or about \$9 per member. From the fields reported in Turkey, out of 84 churches 19 are wholly self-supporting, and 37 pay more than one-half of their own expenses.

**Egypt.**—In favorable comparison with this are the interesting figures furnished by the Egyptian Mission of the United Presbyterian Church, where 4,000 members contributed for church expenses \$13,280, or over \$3 per member, and for all expenses over \$36,000, being about \$9 per member.

**Syria.**—Contrasted with these are the returns from the Syrian Missions, indicating that the people either have less than one-tenth of the average income of the Armenians and Copts, or else that they do not, to any considerable extent, understand the Gospel of giving as Christ has given to them. Five hundred and one members connected with the Tripoli Station have contributed but £33, or \$120, a little over 24 cents per member; while for all purposes, including schools, they have given but 50 cents a member.

**Persia.**—The oldest station of the Persia Mission of the Presbyterian Church has, in twenty-seven churches, four entirely self-supporting and seven which pay more than half. The church expenses of 2,176 members are \$2,278, about \$1 per member, and the people pay about two-fifths of this, but as yet contribute practically nothing toward village schools.

**India.**—In India, perhaps the most remarkable figures are those furnished by the North India Conference, where 11,000 members, or 31,000 including probationers, and these of the poorest people of India, contribute in all Rs. 53,000; 7,000 being for church expenses, or about 50 cents per member in the gross, or about 6 cents per member toward church expenses. When we remember the thousands who are represented here of village outcasts we can see that they have begun on the right line.

The older and more elevated classes of the Jaffna Mission of the American Board, begun in 1815, have, out of sixteen churches, nine entirely self-supporting, and the other seven more than half so; a membership of 1,588 contributing 6,638 rupees, or Rs. 4 per member; and for all purposes 26,000 rupees, or over Rs. 7 per member.

Next to this stands the Madura Mission of the American Board, with seventeen self-supporting churches, 4,100 members contributing Rs. 4,778, or a little over Rs. 1 per member; and for all purposes Rs. 20,680, or 5 rupees per member; and the Marathi Mission of the American Board, contributing Rs. 1 1-3 per member.

Another mission furnishing an example of self-support is the Arcot Mission of the Reformed Church in America, with 1,959 members, contributing 2,841 rupees, or about the same as that of the Madura Mission, Rs. 1 4-10.

The figures given for three stations of the Lodiana Mission of the Presbyterian Church (North) show that three churches, with a membership of 252, have received in collections Rs. 1,880, or something over Rs. 7 per member, the collections for the entire mission, with 2,570 members, being put down as 5,056 rupees, or about Rs. 2 per member. The church at Kolhapur Station in Western India is entirely self-supporting.

China.—In China the figures given by the Methodist Church (South) indicate that 471 members have contributed \$2,097, over \$4 per member, being more than half their church expenses.

The brightest spot in the China missions is that of the Reformed Church in America, at Amoy, begun in 1842, with 1,062 members, contributing \$3,036 for church expenses and \$4,554 to all.

Possibly next to them is the Ningpo Mission of the Presbyterian Church (North), with 676 members, one entirely self-supporting church, and two more than half so, contributing \$530; the P'ang Chuang church of the American Board in the famine district of Northern Shantung, with 370 members, contributing \$161, and the Wei Hien district of the Presbyterian Church (North), where 2,457 members contribute \$884.

Miscellaneous returns show for the Southern Baptists one self-supporting church, contributing \$115 in Central China, and in South China two self-supporting churches, and one paying more than half.

A reference to the very interesting statistics of the Foochow Mission of the Methodist Episcopal Church, with a membership of over 7,000, including probationers, shows the collections for self-support to have been \$1,838, with about an equal amount contributed for other purposes.

Japan.—The returns from Japan are meagre and unsatisfactory. The relation of the Presbyterian bodies to the Church of Christ in Japan practically prevents their giving details. In one station of the Presbyterian Church (North), that of Kanazawa, there are two churches, one entirely self-supporting, with 230 members, which contribute 325 yen. The Kochi Mission of the Presbyterian Church (South), 635 members, contributes \$524. The Kiushiu district of the Reformed Church in America, 343 members, contributes \$281. The M. E. Church has 5,208 members, contributing \$3,435 to church expenses, and \$7,573 for all purposes. The returns from the other missions are perplexing.

**Mexico.**—An analysis of the extent to which self-support is carried out in Mexico shows that the oldest mission, that of the Methodist Episcopal, South, (begun in 1872,) has 4,889 members in 81 churches, one of which is self-supporting and five paying one-half, contributes but little over \$1,600. The returns from two stations of the Presbyterian (North), show that in the Mexico City district, 2,698 members contribute \$1,525; and in Saltillo, 628 members contribute \$642.

The Methodist Church, begun in '73, has 64 churches, with 1,980 members, who contribute \$10,173. When we compare the totals we find that the Mexico City district of the Presbyterian (North) has contributed in all \$4,895 (Mexican) out of a total of \$88,026 (Mex.), expended on them, while the Methodist Church has contributed \$13,000 (Mex.) out of a total of \$60,000 (Mex.); the Methodist, South, \$1,616 out of a total of \$57,447 (Mex.). The Southern Baptist Convention, \$2,600 out of a total of \$42,700. Two younger stations of the American Board have contributed a total of \$161 out of a total of \$9,300 expended on their fields.

**Conclusion.**—In conclusion, the Committee would apologize for the incompleteness of its report, and the fact that the deductions and comparisons are in few cases wholly fair. The time element in self-support must be regarded, showing the length of time and years of service spent by missionaries in a district; but a faithful comparison, even in this respect, would show great discrepancies between the different missions in the same field. Therefore it does not do to lay too much stress on the time element; for it is commonly conceded that self-support should begin in a measure with the first baptized convert. In comparing the years of service and the total amount of money expended by the Board or Society during the past twenty or fifty years, with the number of self-supporting churches and the total amount of the present contributions, as we have gone over these statistics, we find that in some cases, like that of Egypt and Burma and the American Board's missions in Turkey, the people are paying very nearly an equal amount to that of the Boards; while in some cases, like the Presbyterian Mission in Brazil, the Board stands in the relation of coöperation with the native church in education and evangelization, but not in superintending an entirely self-supporting Brazilian church. It is regretted that the facts given above relate too much to the general figures, and that time is not allowed to pick out here and there what relates to the individual church in these several fields, where it could be told at a glance that the people had failed to come up to their privilege as members of the Church of Christ, or were still in their infancy, receiving all and giving nothing, and had continued in that infancy for many years, or had developed in their fuller manhood in Christian strength.

**Recommendations.**—The Committee recommend to the Boards the adoption of some form of statistical blank, and of probing to its roots the question of ability of the native church to meet its own obligations and the methods best adapted thereto. It would suggest the printing of a brief report upon this subject, including some of the best reports received, to be sent to the different missions as models in making out their own returns, and to encourage them in the hope of what can be attained.

#### DISCUSSION.

**DR. LEONARD:** This question of self-support is a very important question with us, and one upon which it seems to me that if some concert of action in some way could be secured it would be very helpful. In the first place, I hope this report will go into the minutes of this meeting for publication, so that it will be forwarded to the foreign mission fields. I remember that the reports of the proceedings of this meeting a year ago were called for beyond any supplies we had at our office. After receiving the number that came to us, the supplies were exhausted. They were called for from the foreign field, and this gathering of information such as this report contains, though perhaps not as full as could be desired, will be very desirable in the fields themselves.

**Japan.**—This question of self-support in Japan and China, particularly, is one of very great importance. We have been trying to deal with it in a practical way, and hope that we have entered upon a process that will develop this question of self-support. For the first time in the history of our mission there, at the meeting of our General Committee last November, a lump sum was set apart for the support of native preachers in our Japan Conference, and that sum total was referred to the Conference for distribution, by the action of the Conference itself with the approval of the Bishop presiding. The object of it is to reduce as far as possible these appropriations in lump sum, so as to lay upon the churches in Japan the obligation to support their own pastors so far as possible, and the unanimous action of the Conference held in July of this year approving of it and the willingness on the part of the native preachers to cut their own support from missionary funds in order that the work might be enlarged, already indicates that the movement is going to work well. It leaves it to the desire of the native preachers, to their interest in the spread of the Gospel among their own people, leaving them with the privilege of reducing their own resources from the mission treasury that they may enlarge the work and open new fields; and Bishop Ninde, who presided, writing to the office, stated that the spirit of personal self-sacrifice on the part of

the native ministers that they might be able to extend the work and carry it forward was most encouraging. Our policy looks to a constant reduction of appropriations for the support of churches already established, and laying upon the native brethren the responsibility of using the funds placed in their hands not simply for their own support, but for the purpose of enlarging the work and entering new territory.

DR. COBB: Can we not act first upon the motion to accept the report of the Committee, and that it be printed in the record of the proceedings of this Conference? And then can we not take up for action the recommendation of the report? The Committee makes a recommendation which can hardly be added to the resolution, although of the character of it. Then, subsequently, we can have a discussion, and, if the Conference approve, the report can be adopted.

Dr. Cobb's motion to accept the report and print it as part of the proceedings being agreed to, the question of the adoption of the recommendations contained in the report was seconded by Dr. Ellinwood.

DR. ELLINWOOD: I second the recommendations, and in doing so I wish to express a feeling that we have only just entered upon this subject. I know of none of greater importance, and I think with this admirable report and these statistics before us and these blanks we have the way open to take this thing up next year again. Perhaps, the different missionary boards and societies meanwhile having formulated something with reference to their own work, we shall have gotten our ideas more completely into shape, so that we can take it up again and grasp it more vigorously.

Within Reach of the People.—It is very evident that if we are going to develop a self-propagating Christianity through our missions we must bring it more and more within the reach of the people, and if we have made mistakes by starting upon too expensive a basis, high above the reach of the people, we must simplify and reduce such expenditures until we bring it down to the plane of the people; and then, on the other hand, lay it as a burden on the people and hold up especially before them the idea that it is not done for our sakes, but only by their taking greater responsibility—they enlarge the area; in other words, that by assuming self-support they are really entering on missionary work and enabling us to take the funds hitherto given them for the regions beyond. I hope that this will either be referred back with these blanks or put into the hands of the Committee, or of some other committee, to report next year.

DR. COBB: I move that this recommendation be referred to this Committee to prepare such a blank as is referred to upon the lines

indicated, with such additional report as may seem to them wise, to be furnished to the different Boards represented here, and by them to be sent to their missions.

DR. SMITH: I cannot speak for the Committee, for we have not consulted together on that subject, but I think that I am quite within what each and every member of the Committee would say. We are just at the beginning of this effort. This might almost be said to be a provisional report, a striking out on first lines. All the Boards know the value of these inquiries and the things suggested in them, not merely for another year only, but for some little time to come. We must get reports from every Mission Board and every mission, and as far as possible from every station. I had the fortune a few years since, when connected with a college faculty in Ohio, to have in hand a somewhat similar movement with such an object as this, to get statistics from different colleges along certain lines, that we might compare results in one college with those in another. It required *three* years before that Committee was ready for its final report, but its final report was a valuable one. But our report is only a beginning, and only a part of what ought to be done if we are in earnest in this movement.

DR. BARR: I am quite in favor of continuing the Committee and having the work continue along this line. Some to whom the blanks were sent this last year, as the Committee told us, misapprehended the intention, and have not therefore given us just what we wanted on this line. Others have failed, not because of any fault of theirs, but by reason of miscarriage in the mails. We have no report, for instance, from the United Presbyterian Mission in India. The first blanks sent out miscarried, and the second blanks were sent out, but too late to reach us in this Committee. The answers are on the way now, perhaps, to this country, but have been delayed too long for any use this year, but they will come and will be of advantage to us to have along with other items. That mission in India to which I have referred has adopted a plan of a sliding scale for the support of native work. It promises to pay each organization a certain amount if they will raise a certain amount. They must increase every year the amount they raise for self-support, and the mission will diminish proportionately, and thus by a graded scale we hope in the course of a number of years we will have self-supporting congregations along this line. The native Christians have done remarkably well, considering the poverty, considering everything. Look at the mission in Egypt. The report here to-day shows that that mission is the largest contributing mission of any one that has been brought before us, per member. Now, I suppose the principal reason for that is that more has been done by that mission to bring out the

benevolence of the native Christians than perhaps is usual in missions, and the old Coptic Church in Egypt has adhered to the idea of the tithe, and when those Copts are converted and become true Christians, they continue that quite readily, and have been contributing the tithe of their income, and that would probably account for the great liberality of the native Christians in Egypt. I want to read a portion of a letter which accompanied the statistics sent from that mission in Egypt :

Egypt, June 2d, 1893.—“ It is very pleasant to me, and I think to all of the missionaries, that the churches at home are taking some sort of combined action with regard to this most important matter of self-support among mission churches. It is most difficult for the missionaries to urge the matter of self-support on the churches when they have nothing back of them stronger than a mission principle. The native church (or at least a portion of it) is very apt to think that it is a policy of the missionaries to take from the native church in order to add to their own salaries and comfort. The missionaries are criticised for keeping the salaries of native laborers so low, while the missionary's salary is (to them) enormous. Our missionaries have had a good deal to bear in this respect. And this is made especially disagreeable because our mission has insisted more persistently on self-support than some of the other Levant missions.

“ I think for our own mission, at least, that a tract, something like the pamphlet sent us, circulated among the native pastors, would do a great good. Something coming from, not the mission in Egypt, nor only from our Church or Board in America, but from all the Boards, that the people here may know the feeling of the churches in America on this subject, and that when the mission urges them to bear their own expenses, they will understand that it is what the Church that sends them out expects of them. I trust that great good may come of this.”

Our mission in Egypt directed the publication in the native language of a portion of one of the papers that was presented at this Conference a year ago, and they expect great good to come from its publication.

DR. CHESTER: I have this matter very much at heart; and though we did not have the pleasure and privilege of being represented at that Conference, still we have been working along the lines that were suggested by the papers that were sent out. We have sent circular letters to all of our missions on this subject, and circular letters to the native converts. This year, partly in anticipation of a possible shortage in our receipts, and partly with the view of testing this matter as to how much might be done, we have made a very considerable reduction in our appropriations for all of our work in which this matter is concerned.



**Benefits from Reductions.**—At first the brethren on the field, as soon as they heard of those reductions, sent up a cry of distress, but from every field since that I have been receiving letters from leading missionaries expressing the opinion that those reductions would accomplish good, in their opinion. I suppose that we are all agreed here that something is possible to be done, and something ought to be done, along this line. Some of us would be disposed to go farther than others, but somewhere along the line there is a point at which we would all agree as to what might be done. If it is possible to ascertain that point, I think it ought to be done, and at that point it is necessary that we should have concert of action in order to accomplish anything towards self-support in the foreign field. I have a letter in my pocket from one of our missionaries in Japan, telling of the efforts he was making to develop the native church in the matter of self-support. He had declined to furnish stationed evangelists for any church or station that would not furnish a considerable part of the evangelist's support, but he said that they would immediately apply to some other mission and get a stationed evangelist, so that his efforts were all of no avail in that line. Unless we can have concerted action we cannot accomplish very much. I think this matter ought to be referred to some committee, and that they should specially find out the point where we can all agree and work and act together in this matter, and then let us act together.

I recognize the fact that I am a mere novice in this whole matter of missionary management, and that my opinions are hardly worth considering by reason of that fact. A man must have a working hypothesis. My working hypothesis is that the Gospel and the Church of Jesus Christ can live anywhere that men can live on the face of the earth. It was intended for the poor; it is adapted to the poor in the simplicity of its doctrines and the simplicity of its institutions, and I believe that if it is rightly planted and gets the right start anywhere upon the face of the earth, it will live and propagate itself.

DR. JESSUP: Our poor Syria Mission has made a very bad showing in this paper, and perhaps I am somewhat to blame; but I have had the misfortune, since coming home to rest, of having to work harder than I have perhaps for the last ten years. Dr. Gillespie placed in my hands some months ago a pile of documents and statistical reports of the Syrian Mission to make them out on the line of these blanks here, but going as I have from pillar to post, I have not had the time to work it out. He sent it out to Syria; they sent it back to him here, supposing I had nothing to do in America and I could attend to it, and I should have done it. Had I known that this meeting were coming on two months ago, I would have sat up at

night and prepared these facts, so that Dr. Smith would not have been left completely in the dark about Syria.

Syria.—Dr. Post, Professor of Surgery in our college at Beirut, speaking of self-support, said to me that one act of the Apostle Paul that had done a great deal of damage was raising money for the poor saints in Jerusalem, for the poor saints within two hundred miles of Jerusalem ever since had been expecting to get help from Europe. The policy of the Romish Church ever since the time of the Crusades has been to buy over the Oriental sects. They have had their agents. They are doing it to-day among the Armenians, the Jacobites, the Copts, the Cretes, and Romish agents are buying them over, and that explains the growth of those little sects called Papal Greek people, Armenian people, Nestorians, etc.; and the people out there regard themselves as in the market, and the nearer you come to Jerusalem the more completely the people are pauperized. It is extremely difficult to get the people to give anything. There has been such an influx of small societies into Syria and Palestine that if a little native community thinks they are being pressed in the matter of self-support, they say, "If your Board won't pay our man, some other one will." If a native preacher has been getting on comfortably with six dollars a month, and hears that another one has been getting ten, he will go right off and apply for another appointment. And yet there was not a Syrian a few years ago paying one single cent for education in Syria or Palestine. Last year the Syrian College received \$15,000 in gold from its pupils in tuition and board, and the Beirut Female Seminary, founded by myself and Dr. Thompson with but six pupils, whom we had to educate and board, and whose parents thought we ought to pay for the privilege of having them, received last year from its pupils, I think, something like \$2,000 in gold in board and tuition, and the native Christians throughout the country paid down \$8,000 in cash last year for educational purposes. There are now two native churches in Beirut, one of which is entirely supporting its own pastor and supporting a school besides, and another school, adjoining the old Seminary building, and the printing-press pays about one-half of its support. I cannot give the statistics precisely, but progress is being made. But the multiplicity of little societies there makes constant confusion.

Another thing which has militated against self-support in Syria has been this mania for emigration. More than fifty thousand Syrians have emigrated from that country during the past five or six years. Young men, young women, are all over the United States, Brazil, Mexico, Australia, New Zealand, some in the East Indies, driven out by the oppressions of the Turkish Government,

driven crazy almost by the want of means of support; although the soil is exceedingly fertile and capable of supporting a much larger population than the country now contains, these people are wandering about the earth trying to get a support, and in many of our churches one-fifth of the able-bodied men have gone and left the church, left their families behind them, trying to send money back to support them.

DR. DUNCAN: I want to add just a word to express my thankfulness for the report, and that it is proposed to continue this movement. I want to say how very gratifying the responses have been from our own mission field, especially from India. The letter that Dr. Barr read I could duplicate by nearly a score of letters from our missionaries, expressing their gratitude at the position which has been taken, and, to my great surprise, there has been created a considerable degree of enthusiasm this past year in our Telugu Mission in the interests of self-support.

India.—Hitherto the cry has been the extreme poverty of the people, and our missionaries have been very timid in regard to pressing the duty, but in sending out this pamphlet, I took occasion to insist that there must be an organized movement throughout the whole field in this direction; that the aim must be, first, to constitute individual churches as fast as possible, with the understanding that the churches must support their pastors, the pastor to be chosen by the church, and to be such a man as they themselves could heartily unite in supporting, and that movement has been going on with remarkable success in India, and the returns are very gratifying.

Encouragements.—Much to my surprise, the natives have responded in some cases far beyond what was thought possible, so that it seems to me that it is exceedingly important that we unitedly press this movement. We do not yet begin to know what is possible if we persist along this line. I press the thought that of course it is not to spare us, but that it is in order that the Gospel may have more of reach, and be more widely extended, and in this way that we are helping to extend the Kingdom of the Lord Jesus, so that we also made a reduction of 25 per cent. in our appropriations. We were compelled to on account of our great debt, and the suggestion was made that this 25 per cent. that we failed to supply must be made up on the field if possible. This gave added arguments to our missionaries, and in some cases they have expressed gratitude for the debt. They say they never would have had the courage to have pressed the claims of missions upon their people as they have done. They thank God for the debt. It has been a lever that they have been enabled to use with great effect, and I am quite sure that all over the world, if we lay this matter upon the natives and have them

clearly understand it, that it is the only condition under which robust Christian manhood can be built up and permanently rooted in the soul, they will come up to that conception. It ought to be the A B C of missionary instruction, and I think that churches trained along this line will certainly develop as they have in the Bassein Mission.

That was Abbott's Gospel, and that is the secret of the wonderful prosperity of the Bassein Karen Mission. The foundations were laid upon the principle that they expect to bear their burdens just as the churches bear their burdens. I believe the hand of the Lord is in this, and if we all act together we shall be astonished in two or three years at the great progress which will be achieved. The 25 per cent. reduction was in the appropriations for native helpers, expecting the native church to make it up.

DR. GILLESPIE: I think that Mr. Grant, who has had the laboring oar in this whole matter, and to my certain knowledge has spent many days on this subject, may have a few words of interest for us.

MR. GRANT: Mr. Chairman and Brethren—I have a few suggestions which I would like to have added to our report to-day, but first I should like to ask you to criticise the blanks, so that the committee, if they are again asked to carry this work on, may have your best judgment on what is done. We desire your criticisms. We desire to get the blanks reduced to the most practical form. I think that the blank containing the questions can be reduced in some way, so as to bring it all on one page.

**Conditions Operating Against Self-support.**—I might say that there are conditions in our mission fields operating against self-support. I think this is clearly brought out by these returns, and by what has already been said in the papers presented at the last two conferences.

*First:* Inadequately manned mission stations, causing oversight of country work to be neglected. We have in some of our own Presbyterian fields stations that have never been properly manned. Work has been conducted there for thirty, forty or fifty years, with stations never fully manned, or with no leading spirit in those stations, possibly, to overcome all the natural difficulties of illy-manned stations.

*Second:* Wide-ranging itineration, without repeated and systematic visitation of villages. We all believe, and are coming more and more to believe in wide-ranging itineration in reaching distant villages, not working too close to the central station, but those villages where the Gospel is preached once must be repeatedly and systematically visited.

*Third:* Scattered church membership. We can understand what

that means here at home, and it operates even in a larger degree in the foreign field.

*Fourth:* Neglect to develop the local talent of the congregation, brought out so wonderfully in Dr. Nevius' "Methods of Mission Work."

*Fifth:* In proportioning grants to actual necessities, considering the numerical and financial strength of the community.

*Sixth:* Haste—the desire to see church and school house and to give American educational tone to the work.

*Seventh:* In our estimating the native work in rupees and dollars rather than in pice and cents. We must come down to the way the native reckons. He does not think in rupees but in pice.

*Eighth:* Asking them to pay for what they have, or rather what we give them, rather than asking them to buy what they need.

A report fully setting forth the native contributions would include voluntary work on chapels, such as carrying lumber and putting up the buildings, produce given to pastors and teachers, etc. In other words, the native mind operates along the line of what is absolutely necessary to produce a church, not the money involved. The necessities, the wood, food for the pastor, etc., as in many of our own country districts, and these we have no record of in the valuable reports given to us. We do not know how many eggs, for example, are furnished to the country pastor, but that is a very important part of the self-support. Then we should have some way of reckoning the number of households to the congregation contributing, and their average incomes. We can obtain this information approximately in the different fields. In India I think there has already been some way of reckoning the necessary support of the pastor at about five or six times that of the ordinary native in the congregation. Of course, that is quite a liberal support, but still it seems to be necessary.

DR. ELLINWOOD: I move that the whole subject be referred back to the Committee to report next year.

MR. GRANT: I wish we might also have the valuable aid of Dr. Cobb and Dr. Duncan on this Committee. Dr. Cobb has already given us much advice, and we have from the preceding conferences his and Dr. Duncan's papers on self-support. I move the addition of these two gentlemen to the Committee.

The motion to recommit, with the addition of Drs. Cobb and Duncan to the Committee, was unanimously agreed to.

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### MODEL TABULAR VIEWS.

The Exhibits on the folded page opposite are published with the Report for two purposes. The first purpose is to show positively what has been done in order to encourage other Missions with regard to the possibility of developing self-support within their fields. The second purpose is to show a few Model Tabular Views.

These blanks, made out by the Secretaries of the Missions, indicate the value to the Missions themselves of keeping detailed accounts.

The new Tabular View Blank, now in course of preparation, will be slightly modified, but in all essential points the same as that of last year; so that these exhibits indicate how it is desired that they should be filled out in the future.

The American Ceylon Mission report is for the entire Mission, composed of seven stations and twenty-three out-stations. The report from the Amoy Mission is also a report for the entire Mission. The report from the Central Turkey Mission is for the Aintab Station and its out-stations. The showing of the American Baptist Missionary Union's Missions in Burma and Assam was taken from the answers to the questions relating to the subject of self-support.

It will be noticed that the Tabular Views from Ceylon and Aintab have nothing entered in the columns for rent excepting 290 piasters (\$12.60) for two little branch missions connected with the Aintab Second Church. It will also be noticed that there are church buildings at most of the towns or villages named, though in the case of Ceylon there are many additional preaching places which have no building and yet pay no rent. In both of these fields the native contributions to church and school building account bear a very fair proportion to that granted by the Board—that in the Aintab field being as 54 is to 3. On the Tabular View of the Amoy Mission the salaries of Evangelists are included under the heading "Other Church Expenses." Otherwise the native community would be credited with giving considerably more than enough to cover the current expenses of the churches, which could have properly been credited to their Home Mission Fund.

#### UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA. AMERICAN MISSION, EGYPT.

32 Organized Churches; 4,100 Communicants; 121 Schools; 7,747 Scholars.  
FINANCIAL SUMMARY.—IN NATIVE CURRENCY.

OBJECTS FOR WHICH MONEY WAS GIVEN.	BY CHURCH.	OTHER LOCAL RECEIPTS.	GRANTS BY BOARD OR SOCIETY.	TOTAL.
Pastors' salaries and rents.....	2,056	01	836	3,492
Other church expenses and repts. . . .				58
School expenses and teachers' salaries..	3,040	00	1,920	4,960
General evangelistic work .....				00
Church and school buildings.....	1,123	78	280	1,404
Benevolence.....	233	04		233
Total (in native currency).....	7,052	83	3,037	10,090
Equivalent in U. S. Gold.....	\$35,264	15	\$15,186	\$50,450

Total cost of conducting Mission (not including native contributions), in U. S. gold, \$57,162.00.

Dated June 2, 1894, Egypt.

Made out by J. K. GIFFEN,  
Secretary Missionary Association.

Main table for American Ceylon Mission. Columns include: NAME OF TOWN OR VILLAGE, Population of District, Date Began, NAME OF CHURCH, Preaching Places, Churches Organized, Churches Self-Supporting, Adherents, Communicants, Added by Confession during Year, Average Congregation, Sabbath School, Sabbath School Teachers, Sabbath School Scholars, Church Buildings Owned, Preachers' Houses Owned, Preacher's Salary, Rent, Other Expenses, Total Expenses, Paid by the People (Church), Other Local Receipts, Granted by the Board or Society, Salaries & Expenses of Bible Women, Colporteurs, and Evangelists, Contributions to Foreign Missions, Contributions to Building Funds, Total Native Contributions, Granted by Society for Church and School Buildings, Students for the Ministry, Students in Special Bible Training, Boys in Boarding and High Schools, Girls in Boarding and High Schools, Number of Day Pupils in Day Schools, Boys in Day Schools, Girls in Day Schools, How many are Christians, How many attend Sabbath School, How many Church during the Year, Foreign Teachers employed (Males), Foreign Teachers or Missionaries employed (Males), Native Teachers (Men), Native Teachers (Women), Salaries of Native Teachers, Rent, Other Expenses, Total Expenses, Received in Fees, Native Contributions for Schools, Other Local Aid, Granted by the Board or Society.

1 Rupee = 8 to 32 cents.

S. W. HOWLAND, Sec. A. C. M.

Main table for Central Turkey Mission. Columns include: NAME OF TOWN OR VILLAGE, Population of District, Date Began, NAME OF CHURCH, Preaching Places, Churches Organized, Churches Self-Supporting, Adherents, Communicants, Added by Confession during Year, Average Congregation, Sabbath School, Sabbath School Teachers, Sabbath School Scholars, Church Buildings Owned, Preachers' Houses Owned, Preacher's Salary, Rent, Other Expenses, Total Expenses, Paid by the People (Church), Other Local Receipts, Granted by the Board or Society, Salaries & Expenses of Bible Women, Colporteurs, and Evangelists, Contributions to Foreign Missions, Contributions to Building Funds, Total Native Contributions, Granted by Society for Church and School Buildings, Students for the Ministry, Students in Special Bible Training, Boys in Boarding and High Schools, Girls in Boarding and High Schools, Number of Day Pupils in Day Schools, Boys in Day Schools, Girls in Day Schools, How many are Christians, How many united with the Church during the year, How many received baptism, How many were baptized by Missionaries employed (Males), How many were baptized by Missionaries employed (Women), Native Teachers (Men), Native Teachers (Women), Salaries of Native Teachers, Rent, Other Expenses, Total Expenses, Received in Fees, Native Contributions for Schools, Other Local Aid, Granted by the Board or Society.

100 Piasters = \$4.10.

\* Included under churches not separate from that salary.

† College financial items not included in summaries.







## GENERAL STATISTICS FOR JAPAN,—1894.

Number of Protestant societies,	-	-	-	-	20
Number of foreign missionaries (including 210 single women),	-	-	-	-	625
Stations where foreign missionaries reside,	-	-	-	-	133
Out stations,	-	-	-	-	750
Organized churches,	-	-	-	-	364
Self-supporting churches,	-	-	-	-	91
Partly self-supporting,	-	-	-	-	270
Baptized adult converts (in 1894),	-	-	-	-	3,422
Number of church members,	-	-	-	-	39,240
Boarding-schools for boys,	20	Scholars,	-	-	1,559
Girls' boarding-schools,	51	Scholars,	-	-	2,744
Day-schools,	103	Scholars,	-	-	5,280
		Total,	-	-	9,215
Sunday-schools,	804	Scholars,	-	-	29,957
Theological schools,	20	Students,	-	-	353
Bible-women schools,	5	"	-	-	209
Native ministers,	258	Helpers,	-	-	536
Money contributed,	-	-	-	-	\$72,217

CONTRIBUTIONS OF THE CHURCH OF CHRIST IN JAPAN  
FROM SEPTEMBER 1, 1892, TO FEBRUARY 28, 1894.  
ENROLLED MEMBERSHIP, 11,693.

For current expenses of the Churches, etc. . . . .	\$19,248,125
For missions (Home) . . . . .	2,174,982
For charities . . . . .	534,216
Funds contributed by women's meetings and societies . . . . .	740,130
Total . . . . .	\$22,697,453
Amount received from Missions . . . . .	11,168,491

## PRINTING ESTABLISHMENTS.

COUNTRY.	MISSION PRESSES.	Establishments.	No. of Pages Printed during Year.	No. of Pages Printed from beginning.	Scripture—Portions printed.	Other Books Printed.	Expenses of Running Press.	Sales for Year.	Grants by Society.
JAPAN:									
Tokyo . . . . .	Methodist Epis	1	2,676,407		1,000	165,100		\$1,972	
CHINA:									
Shanghai . . . . .	Presbyterian	1	36,702,967		81,900	211,720	Self-s	uppo	rting
SIAM:									
Bangkok . . . . .	Presbyterian	1					\$2,460	1,600	\$ 860
LAOS:									
Chieng Mai . . . . .									200
BURMA:									
Sgaw Karen . . . . .	American Bap. Miss. Union	1					1,968	1,212	
INDIA:									
North India . . . . .	Conference M. E. Church	1	197,295,191			827,500	16,400		600
PERSIA:									
Oroomiah . . . . .	Presbyterian	1	813,000	131,855,000		4,800	920	137	792
SYRIA:									
Beirut . . . . .	Presbyterian	1	22,071,072		39,572	44,750	Self-s	uppo	rting
MEXICO:									
Mexico City . . . . .	Presbyterian	1	2,170,920				4,386	420	3,046
BRAZIL:									
Bahia . . . . .	So. Bap. Conv'n	1	2,500,000	7,000,000			500		

FINANCIAL SUMMARY.  
IN NATIVE CURRENCY.

OBJECTS FOR WHICH MONEY WAS CONTRIBUTED AND APPROPRIATED.	Totals Expended.	Contributed by Native Congrega- tion, inclu- ing Home Mission Fund.	Paid in Fees, Paid for Board and for Press. Sales of Press.	Contributed by Foreign Residents, Missionaries and Govt. Grants, Spe- cial Funds.	Granted by Board or Society.
For Salaries of Settled Pastors.....	.....	.....	.....	.....	.....
" Other Preachers and Evangelists.....	.....	.....	.....	.....	.....
" Rents, Repairs, Insurance and Taxes on Church Buildings and Preachers' Houses.....	.....	.....	.....	.....	.....
" Other Church Expenses.....	.....	.....	.....	.....	.....
<i>Total Church Expenses</i> .....	.....	.....	.....	.....	.....
For Bible Women and Colporteurs.....	.....	.....	.....	.....	.....
" Itinerating Expenses (Native Workers).....	.....	.....	.....	.....	.....
<i>Total</i> .....	.....	.....	.....	.....	.....
For Purchase and Erection of Church and School Bldgs. For Day Schools— Teachers' Salaries (not including missionaries), Rents, Repairs, Taxes and Insurances.....	.....	.....	.....	.....	.....
Other Expenses.....	.....	.....	.....	.....	.....
<i>Total</i> .....	.....	.....	.....	.....	.....
For Boarding and High Schools, and Colleges, Teachers' Salaries (not including missionaries), Rents, Repairs, Taxes and Insurances.....	.....	.....	.....	.....	.....
Other Expenses.....	.....	.....	.....	.....	.....
<i>Total</i> .....	.....	.....	.....	.....	.....
<b>Total for Church, Evangelistic and Educational Work (Native Work).</b> For Other Native Contributions: Church Benevolence, Support of Orphans, Foreign Missions.....	.....	.....	.....	.....	.....
" Hospital Buildings.....	.....	.....	.....	.....	.....
" Hospital and Dispensary Expenses.....	.....	.....	.....	.....	.....
" Printing Press Expenses and Supplies.....	.....	.....	.....	.....	.....
" Mission Residences and Station buildings.....	.....	.....	.....	.....	.....
<i>Total (In Native Currency)</i> .....	.....	.....	.....	.....	.....
Appropriations for Missionaries' Salaries, Travel, Mission and Station Expenses, and Itinerating, etc. (in U. S. Gold.)	.....	.....	.....	.....	.....
<i>Total Contributions and Appropriations (in U. S. Gold)</i>	.....	.....	.....	.....	.....

CHURCHES.		BUILDINGS.	
	Granted by Society, for purchase or erection of Church and School Buildings.		
	Contributions to Building Funds.		Only contributions from native sources should be included in this column.
	Separate School Buildings Owned.		
	Preachers' Houses Owned.		
	Church Buildings Owned.		
	Contributions to Home Mission Fund.		
	Salaries and Expenses of Bible Women and Colporteurs.		The items in this column can be severally stated * when contributed in whole or in part by native church.
	Granted by the Board or Society.		
	Aid from Foreign Residents and Missionaries.		Last year termed Other Local Aid.
	Paid from Home Mission Fund.		Last year not noted.
	Paid by the People (Congregation).		
	Total.		
	Church Expenses.		
	Other		Care of premises—light, books, etc.—should be paid for by the congregation.
	Church Expenses.		
	Rents, Repairs, Taxes and Insurance of Churches and Preachers' Houses.		The items in this column should only in exceptional cases be paid out of the Mission funds.
	Preachers' Salaries.		The returns from the various Missions show that nine-tenths of those employed as native Evangelists are doing pastoral work. Pastors and Evangelists are both included in this column under the general term preacher.
	Number of Preachers and Evangelists.		Where there are more than one paid preacher in a place the salary of each should be entered separately in the next column.

The importance of accurate statistical information can hardly be overestimated. Many details, however, which are of great importance to the local church or district (the word "district" is used here to cover the area ordinarily included in a "conference," "diocese," or "presbytery") would simply fill up and confuse a General Tabular View sent to the home church to be published in the Annual Report. For example: on the Tabular View are columns for "Communicants" and for those "Added by confession during the year," while the local church or mission also wants to know how many persons joined each church by certificate; how many removed; died; were suspended; how many adults and how many children were baptized. For schools the mission would want to know the total enrollment and daily attendance at each place; number of boarding scholars and free boarding scholars, and other details. In the medical work it is sufficient for the purposes of the Tabular View to state the number of in-patients and out-patients treated, though other details are desirable; but the hospital records usually show how many were men, how many women, diseases, number of visits, etc.

EDUCATION.		SUMMARY.
Total Native Contributions.		Include—Contributions to Church Expenses, Home Mission Fund, Building Fund, Native Contributions to Schools (not including fees), and Other Native Contributions.
Other Native Contributions.		Church Benevolence—Support of Orphanas, Foreign Missions.
Granted by the Board or Society.		
Contributed by Foreign Residents, Missionaries and Government Grants.		Special Funds, such as Interest on Endowment Funds and Scholarships not given through the Board, should be included here.
Native Contributions for Schools.		Tuition and Board.
Received in Fees.		
Total School Expenses.		
Other School Expenses.		Expenses of Boarding Department should be included in this column.
Rents, Repairs, Taxes and Insurances.		
Salaries of Teachers, Not Missionaries.		The distinction between American or European missionaries and Teachers is technical and carries no implication as to character or missionary purpose.
Native Teachers (Women)		
Native Teachers (Men)		
Foreign Teachers, or Missionaries Employed (Women).		
Foreign Teachers or Missionaries Employed (Men).		

The Committee has been careful to ask for no information excepting such as is essential to the wise administration of the funds passing through the hands of the boards and, of course, to those representing the board or society on the mission field. The end sought by the Committee is to fix the responsibility for church and school support upon "groups of Christians," "single circuits," or "organized churches" as a unit.

It is suggested, therefore, that in putting down the names of the towns and villages they should be grouped by circuits or by their relation to other towns and villages, constituting one organized church rather than entered alphabetically.

The details for each meeting-place should be given as far as asked; but this will depend entirely upon how the local records are kept. If the Mission or Station has the totals for the several columns, but not the details for each place, the correct totals should be put down and the details as far as ascertained.

## SUGGESTIONS AS TO METHODS OF SECURING SELF-SUPPORT.

1. Each Mission should appoint a Committee on Self-Support.
2. Villages or towns where Christians are resident should be associated together by means of some form of preliminary organization, including a sufficiently large circuit to assume at least one-half the support of a native preacher or pastor. It should be the duty of this preacher or pastor to establish meeting places within his circuit, within reasonable distance of the home of each Christian, for the holding of regular Sabbath services, to be presided over, when he is absent, by some other suitable person. He should also encourage the formation of classes for weekly Bible study and prayer, conducted by the people themselves. He should visit each meeting place in regular rotation, giving preference only to the points most accessible to the larger portion of his supporters.
3. Quarterly or yearly conferences with representatives from all the meeting places in a circuit should be held, to which all the church members within the circuit should be invited. At this conference a report from each meeting place should be made of the attendance, interest in the Word of God, amounts contributed toward church support, etc. Blank forms for making such reports should be furnished to someone at each meeting place, whose duty it should be to receive the collections and keep the records of attendance, etc.
4. Annual district gatherings of superintendents, pastors, preachers, evangelists, elders, or whatever they may be called, should be secured, if possible, where a general comparison may be made between the work accomplished and the results attained in the different circuits contiguous and included within a reasonable area.

### RULES SUGGESTED FOR ADOPTION BY MISSIONS GRANTING AID TOWARD PASTORAL SUPPORT.

1. No pastor or superintendent shall be permanently located over a circuit which is too small, or which for any other reason fails to furnish one-half of his support, or which does not report annually the gifts of the people toward church support.
2. The aid granted by the Mission toward a preacher's salary, or toward the pastoral oversight of a given circuit, shall diminish year by year at a definite rate to be stated in advance.
3. Whenever a grant is made, whether of greater or less amount than that given by the people, it shall be in some fixed proportion to the native contributions, and if the people fail to raise the amount pledged by them, the amount granted by the Mission shall be correspondingly decreased.

4. No grant shall be made by the Mission where the people uniting in the support of a preacher are unwilling to pledge themselves for an amount proportional to their incomes, the Mission to decide when this condition is met.

5. In exceptional cases, where it is deemed advisable to aid in the support of a preacher for a community of believers, evidently too poor or feeble to furnish any considerable portion of his support, a fair estimate should be made of their ability, and an agreement made between them and the preacher based upon such estimate, the Mission granting the balance necessary; provided that the Mission shall pay out the instalments of its grants only as the people first pay in the instalments of the amount pledged by them, and that the Missions shall diminish its proportion of the whole with the increase of the congregation.

NOTE.—Where methods are already in more or less effective operation, these rules are not to be interpreted as requiring that such methods shall be discontinued, but that they be improved upon, if possible, and vigorously prosecuted. Nor should these rules be applied to street chapels and the systematic visitation of villages during the period of evangelization, say for the first ten years, or until such a time as converts shall have been gathered and instructed as to their duties and privileges.

The application of these rules and principles should be made with kindness, patience and discrimination, though with impartiality and firmness. There is danger that in adopting new rules abruptly, without giving our native brethren time to appreciate the reasons for the change, they may become discouraged. In all things we should so labor as to support the weak and "remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'"

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## LETTER

FROM THE CONFERENCE OF REPRESENTATIVES OF FOREIGN  
MISSION BOARDS AND SOCIETIES IN THE UNITED STATES  
AND CANADA, HELD IN THE CHURCH MISSIONS HOUSE,  
NEW YORK, FEBRUARY 14, 1895.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.  
AMERICAN BAPTIST MISSIONARY UNION.  
FOREIGN MISSION BOARD OF THE SOUTHERN BAPTIST CONVENTION.  
FREE BAPTIST MISSIONARY SOCIETY.  
SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.  
FOREIGN CHRISTIAN MISSIONARY SOCIETY (DISCIPLES OF CHRIST).  
MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. S. A.  
BOARD OF FOREIGN MISSIONS OF THE GENERAL SYNOD OF THE EVANGELICAL  
LUTHERAN CHURCH IN THE UNITED STATES.  
MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.  
BOARD OF MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.  
MISSIONARY SOCIETY, METHODIST CHURCH IN CANADA.  
GENERAL MISSIONARY BOARD OF THE FREE METHODIST CHURCH.  
BOARD OF FOREIGN MISSIONS OF THE METHODIST PROTESTANT CHURCH.  
BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

EXECUTIVE COMMITTEE OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

FOREIGN MISSION COMMITTEE, PRESBYTERIAN CHURCH IN CANADA.

BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH IN AMERICA.

BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS OF THE REFORMED CHURCH IN THE UNITED STATES.

BOARD OF MISSIONS OF THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA (GENERAL SYNOD).

REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA (SYNOD) BOARD OF MISSIONS.

MISSIONARY SOCIETY OF THE UNITED BROTHERS IN CHRIST.

BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA.

“TO THEM THAT HAVE OBTAINED A LIKE PRECIOUS FAITH WITH US IN THE RIGHTEOUSNESS OF OUR GOD AND SAVIOUR JESUS CHRIST.” ESPECIALLY TO THOSE CHURCHES WHICH HAVE BEEN ESTABLISHED THROUGH THE INSTRUMENTALITY OF THE AMERICAN MISSIONS.

*Brethren in the Lord*:—For three successive years we have met in the city of New York to confer together about the best methods to pursue in our Mission work, that the truth as it is in Jesus may speedily and effectively be made known to all mankind. At our meeting in January, 1894, a committee was appointed to ascertain, as far as practicable, what were the amounts contributed by the members and adherents in the churches dependent upon or co-operating with our various Missions, as compared with the amounts sent by the Christian people in America to aid in maintaining regular church services and pastoral oversight in the same districts.

The results of the inquiries made by this committee were partly set forth in its report to the Conference held in New York, February 14, 1895. After a full discussion of this subject it seemed good to us, as in so large a sense representing the whole Christian Church in America, to send you a joint letter.

But before going further we desire to express our thankfulness to God and our joy that so many souls have been born into the kingdom of His dear Son through the preaching of the Gospel by the missionaries sent forth by our churches, and that so many from among yourselves have received grace to suffer persecution for His Name's sake, and to testify to your own people of the wonderful love of God for men. We would assure you of our earnest prayers on your behalf, and of our deepest sympathy with you in your trials and struggles to live a godly life. In nothing, however, have we so clear an evidence of your love to Christ as in your readiness to deny yourselves even the necessaries of life that you may be fully instructed out of His Word.

We seek for you the *best* things we have ourselves. Next to the Gospel of salvation through our crucified and glorified Saviour we



esteem the institution of His Church as His chosen instrument for the preservation, defense and dissemination of the Gospel. It is the distinct aim of all our Societies to plant a *native church*, drawing its material support entirely from the native community, which will be ministered to by a native pastorate, and be self-supporting, self-governing and self-propagating. This we desire :

*First :* For your own sake. We believe your own spiritual strength and growth in grace will depend largely upon your effort and liberality in supporting your own churches, each member bearing his part according to his ability, and on your having pastors, evangelists and teachers of your own, sharing your burdens, sympathizing with your trials, and responsible under God to you alone, and not to the people of a foreign country. Our great desire is to see in every land, not an American church or a foreign church of any sort, but a church native to the soil, growing from its own root, and deriving its support from the people among whom and for whom it exists. Our various missions have, in some cases for a long series of years, devoted time and money to this end, and now find themselves burdened, beyond what might reasonably be expected, with the care of churches that should by this time be able to walk alone. We feel that we must more and more withdraw from responsibility for established work to a relation of simple co-operation in church extension and education. We fear that some of these churches have been injured in their growth and spiritual life by receiving too much aid from abroad. It can hardly be doubted that the maintenance of their former worship entailed far heavier burdens than any that would be made necessary by the full support of the Gospel and the Church.

*Second :* We desire it for the sake of your own countrymen, who are yet in ignorance of Christ and His salvation ; their numbers and their needs are great. For the supply of those needs, by the knowledge of the Gospel, they must depend on you more than on us. They are near you—all about you. You know them as we do not and cannot. You are bound up with them, as we are not, by many personal ties. They will hear you as they will not hear us. But so long as you continue to depend on us, will they not continue to regard the religion of Christ as a foreign religion, and your pastors and preachers as the paid servants of the missionary ? Do not multi-tude so regard them now ? We have reason to believe that this has often stood in the way of the progress of the Gospel. You and you only can remove this impression and so contribute to the spreading of the Gospel among your neighbors.

*Third :* We desire it for the world which still lies in darkness. There are hundreds of millions of men and women who have never yet heard of Christ and His salvation. Christian love demands that

all disciples of our Lord unite in efforts to bring the Gospel speedily to these. The gifts of Christian lands ought not much longer to be bestowed on the regions already visited with the Gospel, but should be set at liberty to seek new and destitute fields, that the gracious light of God may be shed on the dark places of the earth. In this spread of the Gospel it is for you to bear a share with all other Christian people. This you can do in two ways: first, by more energetic and self-sacrificing efforts to provide for yourselves you can relieve the Mission funds that now come to your aid; second, you can give of your substance to these larger missionary operations, and so pass on to others the blessing that has freely come to you.

We do not speak without experience in this matter. This is the way in which our own churches have been built up and been enabled to take a part in evangelizing the world. Many of their members are poor in this world's goods, but rich in faith, and out of their poverty count it their privilege and joy to help on the work of the Lord. The larger part of the money we receive and use comes from these. If, therefore, you have sometimes thought that some of our missionaries have said too much about self-support and your duty to give the Gospel to others, we assure you that in so doing they represent the matured convictions and the practice of those who sent them. Be assured, also, that in sending you this message, we do not intend to withdraw from you, in any degree, our sympathy and prayers, nor such measure of help as it may be necessary for you to receive and for us to render. We lay this burden of our hearts on yours—not to rid ourselves of it, but that you may share it with us. We beg you to think seriously of it, pray much over it, speak with one another about it in private and in your public assemblies, and resolve, in the fear and with the help of God, to do all that you can. We know well that it cannot be done without much labor and sacrifice, often painful to the flesh. But we believe you will be blessed of God in doing it, in your own souls, in your church life and growth, and in the part you may thus have in glorifying our common Redeemer and in saving this lost world.

And, now, commending you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among them that are sanctified, we are, in behalf of the Conference,

Yours in Christ,

JUDSON SMITH, *Chairman.*

S. L. BALDWIN,

SAMUEL W. DUNCAN,

WILLIAM DULLES, JR.,

HENRY N. COBB,

W. HENRY GRANT,

*Committee on Self-Support.*



PRESS OF FLESS & RIDGE PRINTING CO.  
FIFTH AVENUE, NEW YORK.

In accordance with suggestions received from the Board in New York and the Committee in Nashville the Southern and Northern Presbyterian missionaries in Soochow have held several union conferences during May and June to consider the question of closer co-operation in our work.

The main results of these deliberations are given below :—

I. With regard to co-operation in higher education.

Whereas the Board of Foreign Missions in New York and the Executive Committee in Nashville have requested that we make some effort to co-operate in educational work in Central China and especially in Soochow; therefore we the members of the Presbyterian Missions in Soochow submit to our respective missions the following :—

1. That we regard co-operation in our school work in Soochow as greatly to be desired.

2. That the subject be fully considered at our next annual meetings and that during the discussion in either mission as many as possible of the other mission be present to take part.

3. That in order that the question may take a definite shape we would suggest the following provisional plan :—

(a.) That the institution be called *The Soochow Presbyterian College*.

(b.) That there be a Board of Directors consisting of ten members, five from each mission, to be elected by their respective missions, to hold office for three years.

(c.) That the Board of Directors select the site of the college, erect buildings, appoint the president and assign chairs to the professors who may be sent out from home or elect professors from the resident missionaries or teachers in China, arrange the curriculum and have general oversight of the college.

(d.) That there be an industrial department under a competent foreign instructor.

(e.) That the question of ownership of the property be referred to the Executive Committee in Nashville and to the Board in New York.

(f.) That until there is sufficient endowment the salaries of the foreign teachers be paid by the body under which they were originally sent, *i.e.*, the N. Presbyterians by the Board in New York, the S. Presbyterians by the Executive Committee in Nashville and that the other expenses be shared equally by these bodies.

(g.) That at the mission meetings this fall each mission elect five of its members to form a joint committee of ten to confer with the Board in New York and the Executive Committee in Nashville and take the initiatory steps in establishing the institution.

(h.) That the committee be authorized to ask the Board at New York and the Executive Committee at Nashville each for \$1500 gold for purchasing land.

II. Rules for the employment of native helpers and teachers.

1. Preachers, including licentiates and men ordained as evangelists, approved by a joint Examining Committee of the two missions, may be paid:—For single men, \$5.00 per month, for man and wife, \$6.50 per month, with an additional allowance of 50 cents for each child under fourteen years of age.

2. Medical evangelists who have a diploma from a foreign medical school or hospital shall be on the same footing as preachers.

3. No provision shall be made for pastors; it being understood that Churches calling pastors arrange for the payment of their salaries without reference to mission rules.

4. Other male helpers, not above specified, may be employed tentatively, or while under training at a maximum of three-fourths of the salaries allowed regular preachers.

5. Day-school teachers approved by a joint Examining Committee of the two missions may receive \$5.00 per month ; and after six years of approved service another dollar may be added.

6. Men who are approved as candidates for the ministry may, while pursuing their studies, receive \$3.00 per month and travelling expenses to and from place of instruction. During vacations they may be paid according to work done as other teachers or helpers.

7. No extra pay shall be given to wives of preachers for teaching or other forms of Christian work ; it being expected that in common with other Church members they shall work for Christ as they have opportunity.

8. Bible-women and female teachers may be employed at a salary not to exceed \$3.00 per month, with an additional allowance of fifty cents for each child under fourteen years of age (in the case of widows with children).

9. No person shall be employed who is given to wine drinking or the opium habit, or who practices foot-binding or allows it to be practiced by those under his or her control.

10. No person shall be employed as a helper who has not been a member of the Church in good standing for three full years ; any exceptions to this rule to be decided by the mission.

11. No special provision shall be made for graduates of medical or boarding-schools.

J. R. WILKINSON, M.D.,  
*Secretary.*





# Comity.

Extract from paper by the Bishop of Newcastle, read at the Church Congress. 1897

*Whole speech in the Register, Nov. 9, 1897*

II. In reference to territorial division of work. [subject to certain modifications to which I shall presently allude, I can have no hesitation whatever in saying that the principle followed by missionary societies, with the conspicuous and flagrant exception of the agencies of the Church of Rome, of abstaining from building on the foundations laid by others, and from evangelizing districts covered with other Christian Missions, is a true and right application of missionary comity. The heathen world is still so vast that, whatever the future may bring, it seems suicidal and wrong for Christian missionaries to be competing in the same district and endeavoring to win recruits from each other's ranks. When the first Bishop Selwyn founded the Melanesian Mission he laid down this principle strongly, and the Melanesian Mission has never deviated from it. The Islands of the Pacific have not had the curse of divisions of Western Christendom imposed upon them. In India the principle is generally but not universally recognized, the American Episcopal Methodists having declined to be bound by it. It must, however, be admitted that the principle requires to be rationally understood. If a Society claims to occupy a large area which it does not really cover, it is perhaps a straining of the principle to claim that no other agency shall be introduced; and I must add that all modern experience goes to show the unspeakable importance of strong centres.

A Mission which claims a smaller area, but works it thoroughly and with strong centres, is likely to have a greater effect on the country than a weaker Mission spread over a larger area; so that the principle which I claim as generally sound and true must not be understood as any excuse or justification for weak Missions.] But the chief modifications of the principle with which I am practically acquainted are three - the following up of converts when they move to another district, the exemption of capitals from the operation of the general principle, and the taking over of Missions under extraordinary circumstances) such as those which I shall presently illustrate. On these three points it will be necessary that I should give a fuller explanation. . . . .

If they do not love "one Lord," no unity of ecclesiastical organization will ever really bring them together. If they do love "one Lord," no difference of organization can really keep them permanently apart. (In the presence of heathenism as it is, not as it is sometimes represented for English consumption, this love of our Lord Jesus Christ will lead to a Christian courtesy which, while it will never compromise principle, will always recognize brotherhood, and will seek to avoid imposing on Oriental peoples all the accentuated differences that have vexed Western nations. The man who feels strongly the truth of his own convictions is just the man who can afford to be tolerant in dealing with others, and the English Churchman who realizes that about four-fifths of the result of Foreign Missions outside those of the Church of Rome are due to other Christian bodies than his own, will gladly re-

cognize the fruits of the Spirit in the labors of others throughout the world, and without abating one iota of what he holds and teaches as true, will see the wisdom of the Resolution passed by the Bishops of the recent Lambeth Conference: "That in the foreign mission-field of the Church's work, where signal spiritual blessings have attended the labor of Christian missionaries not connected with the Anglican Communion, a special obligation has risen to avoid, as far as possible without compromise of principle, whatever tends to prevent the due growth and manifestation of that 'unity of the Spirit' which should ever mark the Church of Christ."

# SELF-NUTRITION IN NATIVE CHURCHES.

BY REV. WM. ASHMORE, D.D.

“SELF-SUPPORT” in mission churches is being discussed as never before. It is upon us with vehement assertiveness. Escape it we cannot; delay consideration we cannot. We are compelled to face it. The missionary supply-train will be derailed if we do not take steps in time.

*The emergency that has arisen.*

It is the natural result of progress. We are no longer a feeble folk. Believers are multiplied and churches are multiplied. All over the vast mission field is this becoming the case more and more every year. When a little while ago there were only tens of churches, there are now hundreds. Where there are now hundreds, there soon will be thousands. All these young churches need to be fed with the word of truth and that means a demand for pastors and teachers or for some equivalent therefor, in the interim, until more elaborately qualified pastors and teachers can be had. But support is needed; we might say *money* is needed, but we prefer the word *support*, as conveying a more dignified—a more just and a more scriptural conception, free from the suggestion of mercenariness.

But who is to furnish that support or its equivalent in money, as others will call it? Hitherto the home churches have done it—at least mainly. A little band of disciples would be gathered and perhaps the missionary himself would be willing to be elected their pastor. It was a mistake, a profound mistake. Support a missionary as pastor they could not. They would never dream of such a thing. And so they started off with the idea that the support of a pastor was no concern of theirs. But the more common method was for the missionary to send a Native preacher to reside among and to preach to them from Sunday to Sunday. Of course he paid the Native pastor, for such he was, with mission money. There again a mistake was made. Responsibility of their own the members had not. We know of places where this system of supporting their pastor for them has been kept up for fifteen or twenty years. A miserable, enervating and pauperizing system it has been.

But of late years it has become apparent that that sort of thing must come to an end. The churches at home have not money enough to meet the demands which are beginning to arise. We cannot support Native pastors by the hundred and by the thousand. It would be colossal missionary blundering to do such a thing even if we had staked out a hundred claims in the Klondyke gold-fields.

*Ways in which we propose to meet the emergency.*

And so to-day we are resolving ourselves into committees of ways and means. We have missionary committees and secretarial committees, and official committees and private committees, and what not. The watchword along the missionary line of battle is "self-support"—"self-support". It is our watchword, our pass-word, our reveille and our bugle call to march. Deputations visit foreign lands to see what can be done. We know of one Christian man who has gone around the globe at his own expense to help on in this matter. We have already a variety of schemes and methods. Some of them have been pretty well tried and have succeeded fairly well. But we have not got there yet. We have demanded of the Native churches, that as a condition of getting help from us they should begin to help themselves. We have constrained them to take larger contributions. We have established scales for reducing our allowances to them, fixing dates at which we will give them less and other dates after which we will not help them at all. We have been diligent in business and very much wrought up in spirit in our endeavors to get there; but we have not yet pulled up in the depot. There will be in New York this coming winter the usual meeting of missionary officials who will have reports and pass resolutions. Progress there has been—gratifying progress, but not satisfying progress. Progress will be reported, but not consummation. Then everybody will go at it again and when another year comes around we will still be at it with our coats off and our sleeves rolled up—"the noise of the captains and the shoutings."

A trouble with us is this. In all our movements on this question we are following home conceptions and insist on introducing home methods. We are not constructing after the pattern shown in the mount; but after certain Anglo-American designs.

Take for instance our idea of a self-supporting church. From that idea we take our departure and all our operations are directed by it and in accordance with it. It is not the scriptural idea at all. It is the modern church idea. Our foreign mission societies, our state conventions; and others caring for local missions, have all one and the same idea of a self-supporting church. It is that idea which we have been

copying and are now copying and—will continue to copy in our foreign missions until some cure is effected.

According to that idea, in its final analysis, a *self-supporting church is a church that has money. Money wherewith to send outside of itself and employ somebody to come in and cater to them in spiritual things.*

All our phraseology, all our questions and answers, all our definitions, all our explanations are framed to suit that view. "Is such a church self-supporting?" we ask. Yes. And it means that they have money enough of their own and do not need to be helped. Or, the reply may be no, and then it means they have not money. They cannot keep up services and must go to the wall. But are there not the members, more than a score in number? Yes, there are at least thirty of them. But they are all very poor people. Have they not somewhere a large room in some one of their own houses, in which they all can meet? Oh, yes; but they are very poor. Cannot some of them read portions of the word of God and good Christian literature in a way that will be intelligent and edifying? Yes, beyond doubt, for some of them are certificated school teachers. But then, you see, they have no money. Have they any among them who can lead singing? Yes, indeed, for that matter you should hear two or three of them sing "Home Sweet Home." They have the finest voices in the village. It would make the tears come to your eyes; but then, they are all awfully poor. And so it is, all over the land. The State Secretary has a list of "feeble churches." By feeble churches he does not mean spiritually feeble; for such they may not be. They may have people in them who can lead listeners up to the very gates of heaven. They are spiritually strong; but pecuniarily feeble. A feeble church, in the common nomenclature, is a church that is short in dollars and cents. Pecuniary abilities are the things reckoned. Gifts of grace are not asked about.

The worst of this erroneous and unscriptural view is that multitudes of so-called "feeble churches" which might arise and take up their bed and walk—will not do so, simply because it is not the custom. What, get up and help ourselves? they say. It hath not so been seen in our Baptist Israel. We are told to "raise money;" but money is what we have not. According to our year books, the pastorless churches of our land run up into the thousands and even the tens of thousands. Of these a goodly number will have pastors in time. Some others are pastorless because they are about lifeless. But a very large number are pastorless because they have no money and because they have never known any other way than to fold their hands and starve to death, or go around as shepherdless sheep usually do, poking their noses in between the palings of some Methodist or Presby-

terian clover patch. They have never been taught to help themselves. They do not know that it is possible to help themselves. It is pitiful to read their appeals to the Secretary of the State Society. "Can you help us to get a pastor?" "Yes, we can help you \$100." "How much can you raise yourselves?" "We are all very poor, we can raise only about \$200." "Alas, that is only \$300 in all. No good man will come for that. Get along as best you can or unite with some other body, or die as any poor famine sufferer would die." Not just that way would our secretary put it; but that is just what it amounts to. What a pity, what a pity that our secretarial economy has no other resources!

Then we go to reasoning about it, and we say that there are too many churches. Some of them ought to break up. They never should have existed. Needy communities there are by the ten thousand in the land where there is not a meeting house within several miles. There are people enough and big farm yard kitchens enough where forty or fifty people could be gathered together even on a rainy day. Yet we do not encourage such local gatherings, lest there be too many churches. And so people spend Sunday doing nothing.

How pitiful too are the letters read at the associations! "We have nobody to go in and out before us. We have nobody to break unto us the bread of life and so our house is shut up." Poor, suffering, gaunt, starving children of God! Has your Father left you to die of starvation? And did you ever find between the two lids of the Bible a single verse favoring such a sentiment as this:—*No money, no grace: Plenty money, plenty grace?* Never a line. And yet the first part of that sentiment is unconsciously part of the underpinning of our home system of church support.

As already stated, we have introduced the idea and the system in the foreign work. We are laying our mighty stress just now, not on the development of gifts and graces, but on ways and means of raising more money. We think there is only one way out of the woods and we will not hear to anything else.

Pausing here to speak a little more fully of results, we again admit, much has been done, and more will be done. Our converts have sorely needed this prodding up. Many bodies of them can and will support a pastor for themselves. Other bodies will combine and three or four stations, a half dozen or a dozen miles apart, will divide one overseer between them as our back-woods forefathers did. But there will be others still—call them Gad, for a troop followeth—who will be poor. "The poor ye have always with you," and they will multiply their kind, for the fecundity of virile faith is wonderful. What to do about them is the question. Shall we be like Chinese and mourn for the

coming of these daughters? Shall we warn and caution them—"Now don't become an *ecclesia* unless you are sure of your money?" We have no right to do that. We are not so sure that we are authorized to give an *ex cathedra* judgment as to the conditions under which churches should be gathered. We may interfere with the Spirit's office. Certain we are that we have no right to draw the line at money, whatever be the other conclusions. Have the children of the poor a right to exist at all? Surely they have. Our Gentile church fathers may not have shown us the way. It might be well to ask of our Jewish church grand-fathers, as Peter and Paul may have left something. To them let us turn.

*New Testament way of meeting the emergency.*

By way of a preamble, let us remark that when the Creator brings living existences into the world he provides some means for their support. This is true of them from the start. There is not an insect, worm, or snail that is left to starve. For a while they may be dependent upon the mother who bore them. But an instinct of self-feeding is born in them and manifests itself from the initial exercise of the life function. Even a little chicken, no bigger than a tuft ball, will scratch the moment it gets out of the shell. It does not have to take a course of lessons from the old hen. And a new-born babe will draw the nourishment from its mother's breast without having to be taught how. And when, later, food to its liking is within its reach, its little hand will clutch it and carry it straight to its tiny mouth, without a series of instructions as to where its mouth is, and what it is for.

If God so deals with the lower, will he be less mindful of the higher? A church of Jesus Christ with its various members, and an animating spirit, is a living organism; as much so as any that exists. More than that, a church of Christ is the very highest living organism that exists this side of heaven. There is nothing to compare with it. In all the other forms of organic life, the animating principle may be vegetable, or animal—mere animal life or mere human life, with animal or human proclivities developing according to mere animal patterns, and possessing mere animal selective tastes and powers of assimilation. But in a church organism, the selective tastes and the assimilating powers are spiritual and the design which it grows into is divine, Christlike, Godlike. Is it possible that this, the very highest of living organisms, is denied the power given to the very lowest? God who empowers the sparrow to pick up crumbs for itself has empowered the Christian, singly or in groups, to gather up manna for himself so long



as he is in the desert. There it is; the ground is covered with it; the command is "Gather of it, every man according to his eating," "This is the bread which the Lord hath given you to eat." If any man was found after that going up and down the camp, weeping and wailing, in a state of semi-starvation and saying it was all because he had nobody to pick up the manna for him and put it in his mouth, he would have been declared an imbecile and would have been put in ward by the elders until he became right in his head.

"*Nobody to break unto us the bread of life.*" But the bread of life is broken up fine enough already. The Bible is full of it from Genesis to Revelation. From Genesis to Revelation it lies thick as the manna around the camp of Israel. To be sure there is a deal of it that is hard to be understood. It needs a master scribe to break the crust, a man mighty in the scriptures. There are hard crusts there that a score of D. D.'s cannot break to their mutual satisfaction. Some day you will have a pastor who can help you soak some of these crusts so that you will not break your teeth on them. Meanwhile don't try your teeth on them too much; but stick to the plain diet and the broken bread. For every one passage hard to be understood there are twenty that any school-boy can understand. They are strung all the way along the book from one end to the other. Thousands and thousands of bits of broken bread and small fishes. Very much of it broken by Christ's own hand, fine enough to suit the size of your small throat. And Paul, though he said some things hard to be understood, has said a hundred things that have nothing hard about them. And so with Peter, and John, and the Psalms. You see single Christians sitting down with their Bibles in hand by themselves and growing fat like the calves of the stall on the sincere milk of the word—pure milk every bit of it, not a drop of water in it. They do not ask for somebody to take a tea-spoon and spoon it into their mouths. If each one of a dozen persons can do that alone, why cannot the dozen do the same thing when they are met together, that is, if they are too poor to get a chief butler and a chief baker to give themselves wholly to that work. They can do it if they only think so; but that is not the custom. Nobody encourages them to do it. Nobody tells them to try; neither ministers nor secretaries. And so up comes the piteous cry of our moneyless, starving churches, "we have nothing to eat."

As against all this, we appeal to the word of God. Great and essential truths are there taught which we have lost sight of, or if we have not lost sight of them entirely, we have lost sight of the full significance of them. On the strength of these scriptures, we can frame some instructions for the guidance of our young and moneyless churches.

I. *First, teach them to believe in the possibility of receiving spiritual gifts, if they will only ask for them.*

Agos before Christ came, it was foretold that when he ascended on high, he would receive gifts for men. Gifts even for the rebellious, and in order that God himself might dwell among them. We are told fully what these gifts are. At the head of them all is the Spirit. And the Spirit gives, not to one man alone all the gifts; but to every man something. To one the spirit of wisdom; to another the word of knowledge; to another faith; to another gifts of healing; to another the working of miracles; to another prophecy; to another the discerning of spirits; to another diverse kinds of tongues; to another the interpretation of tongues, and God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. These various gifts were for the common good of the common body, as is fully set forth. Some of the gifts have ceased; but others are continued or, the counterparts signified by them. We should, therefore, teach our Native converts to expect spiritual endowments and capabilities, either the stimulation or development of natural ones, or the actual bestowal of new ones. Gifts of praying, gifts of exhorting, gifts of governing, gifts of expounding, and any and all such other gifts as may be needed for the edification of their particular body.

II. *Teach them to use their gifts and practise with them until they become free and easy in the exercise of them.*

Even spiritual gifts are not made to the saints all full rounded at once. That which is given is more likely to be a capability than an accomplishment. The saints have to learn; students have to learn; preachers have to learn and become perfect by practice. Even Solomon had to study. The missionary has a great and blessed work before him in calling out and developing these new and Spirit-given capabilities in church members. Keep them at it. Encourage them and instruct them and show them how. Have long patience and persistence. The outcome may astonish you.

III. *For a practical model drill them in all the details of the fourteenth chapter of I Corinthians, where the primitive mode of carrying on a church service is set forth in abundant fullness.*

Chapter fourteen is an application of the principles laid down in chapter twelve. The members are seen using their various gifts. They came together, one had a psalm; one had a doctrine; one had a tongue; one had a revelation, and one had an interpretation. One mighty Spirit of grace dominated them all. All who had any capability were to use

it. They were to have variety. They were to speak but two or three at a time on one subject. Then they must vary. Nobody was to be allowed to take up more than his share of time. When it came the turn of another, the first was "to hold his peace." So all might speak, one by one, and all learn, and all be comforted, and the body compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

We are old-fashioned enough to believe that this was a model intended for all time in such kind of work as we missionaries are engaged in. Indeed we are constrained to think that our old matured churches at home, even if they have a pastor, would have their efficiency increased immensely, if they would but take a leaf out of Paul's book and utilize vastly more than they do the undeveloped gifts and graces of their talented membership; especially if their pastor has the transcendent gift of being a field marshal for the forces of the Lord. But when it comes to little, rising and struggling interests, whether at home or abroad, which have no money, but do have among them men and women who know how to do some things, and could easily be taught how to do many more, we have no shadow of a doubt on this subject. To us, daylight is in this direction.

We shall be told that our theological seminaries do not teach that way. Yes, but Paul does. Are there lost arts in the propagation of Christianity, in the planting of churches and in the evangelization of nations? The question is worth pondering. The pride and glory of some of our leaders to-day is in being what they call "up-to-date." In matters of faith and practice, and notably of the kind now under consideration, it would be a more safe and sensible thing to change the formula, and make it *back to date*. It is this which is called for in the inauguration of twentieth century missions. The man who goes back to date is the one who in the end will be found most up-to-date.

*Swatow, China.*

## II.—MISSIONARY DIGEST DEPARTMENT.

## COMITY IN MISSIONS.\*

BY THE BISHOP OF NEWCASTLE, ENGLAND.

What does "comity" in Missions mean? It obviously is a misnomer to those who believe that there is no common ground between the Church of England and other Christian bodies, for it implies a relationship at least of courtesy and friendliness. But it has a doctrinal basis, which I shall state under two heads. (1., When in the presence of heathenism two missionaries belonging to different Christian bodies can agree in heartily and thankfully saying, "We love Him because He first loved us," there is an agreement of faith which no outward differences, however important, can frustrate. In other words the holding, in its natural sense, of the great Christian doctrine of the Trinity, involving the doctrines of the Incarnation of our Lord Jesus Christ, very God and very Man, constitutes a bond of union so strong that, in the presence of heathenism, differences, even of doctrine, are small in comparison. (2.) Baptism in the name of the Father, the Son, and the Holy Ghost, by whomsoever administered, implies incorporation into the one Church of our Lord Jesus Christ, so that no question whether any particular body of Christians does or does not constitute a valid branch of the Church can so unchurch the baptized Christian as to represent him as outside the Church of Christ. Admission by baptism into one society, however divided that society may be, and the holding the one faith in the Father, the Son, and the Holy Ghost, seem to me the doctrinal basis of missionary "comity." From this basis of doctrine I proceed to explain and illustrate three forms which such comity may take.

## AUTHORITATIVE STANDARDS OF FAITH.

A community of faith must be based on some common authority, and those who differ as to the interpretation of the authority may yet combine in their reverence for it. Their reverence for the standards will naturally lead them to see if, as a pure matter of scholarship, they can not agree in the translation of the sacred writings into the languages of the people among whom they work, and union in translation when the work is done in profound reverence for the original, will constitute a bond of union that the heathen can not fail to recognize. The Hindus and Mohammedans have numerous sects, but they agree in the reverence for the Vedas and the Koran respectively. The divisions of Christendom do not perplex them as much as might be imagined in England, but what would perplex them would be a division of Christians as to the authoritative standards and the circulation of translations of the Christian sacred writings different in material points. From this babel we have been mercifully delivered, mainly by the efforts of the British and Foreign Bible Society, which has thus helped on missionary comity, and removed a stumbling block that would have imperiled the advance of Christianity.

## TERRITORIAL DIVISION OF WORK.

Subject to certain modifications the principle followed by missionary societies, with the flagrant exception of the agencies of the Church of Rome, of abstaining from building on the foundations laid by others, and

\* Contented from a paper read at the recent Church (of England) Congress, in Nottingham, England, and printed in the *Church Missionary Intelligencer*, November, 1897.

from evangelizing districts covered with other Christian missions, is a true and right application of missionary comity. The heathen world is still so vast that, whatever the future may bring, it seems suicidal and wrong for Christian missionaries to be competing in the same district and endeavoring to win recruits from each other's ranks. It must, however, be admitted that the principle requires to be rationally understood. If a society claims to occupy a large area which it does not really cover, it is perhaps a straining of the principle to claim that no other agency shall be introduced; furthermore, all modern experience goes to show the unspeakable importance of strong centers. A mission which claims a smaller area, but works it thoroughly and with strong centers, is likely to have a greater effect on the country than a weaker mission spread over a larger area; so that the principle must not be understood as any excuse or justification for weak missions. But the chief modifications of the principle are: (1) the following up of converts when they move to another district, (2) the exemption of capitals from the operation of the general principle, and (3) the taking over of missions under extraordinary circumstances.

(1.) Just as we follow up our own people in the Continent of Europe, and provide spiritual ministrations for them without attempting to proselytize those who belong to other Christian bodies, so we must pre-

vious cities, and there is room for a number of agencies without friction. In the capitals with which I am acquainted the various missions occupy different quarters of the city and do not attempt to interfere with each other's work, and therefore the general principle is really being maintained, for tho the missions are working in the same city, they are not really occupying the same area. If a missionary agency be legitimate in any country, we must not complain if it seeks to be represented at the capital, with which every part of the country has a necessary connection. Christian courtesy and good feeling will prevent this joint representation at the capital from injuring by rivalries and divisions the advance of Christianity.

(3.) The remaining modification involves immense responsibility, and will be, I hope, of rare occurrence. But I can not forbear illustrating from two cases with which I was made familiar during my short residence in India more than twenty years ago. Bishop Milman, then Bishop of Calcutta, received into the Church of England, after long and anxious inquiry, a considerable body of missionaries and converts in Chota Nagpur, in Western Bengal, previously connected with the German Evangelical Lutheran Mission established by Pastor Gossner, and a smaller body of Karens in what was then the extreme border of British Burma, who had previously been connected with the American Baptists. In both cases I believe the reception to have been absolutely justifiable and even necessary. Pastor Gossner himself asked the Church of England to take over his mission. The strong and unalterable determination of some of

the oldest and most experienced missionaries, supported by a large body of the converts, to join the Church of England, was represented to the bishop, who was advised to consent to their request by the entire English community in the district, and by the German committee which had been formed in Calcutta to help the mission. After long and patient deliberation and delay, the bishop yielded to the request made to him, and the outcome has been one of the most interesting missions of the Society for the Propagation of the Gospel in Foreign Parts, now an independent diocese with a bishop of its own. The result has abundantly justified the action taken. It has led to a greater missionary activity in the whole district, and the friction which was almost inevitable at first has given way to kindly feeling and many an act of brotherly recognition. The other case was somewhat different. The wife of an experienced American Baptist missionary exercised an extraordinary influence over the Karens in her husband's district, and was determined to bring them over to the Church of England. It was only when many of these Karens were lapsing into heathenism, because their request for a union with the Church of England was not granted, that at last the bishop took over the mission.

In reference to the Church of Rome I can only quote the language of the Bishop of Lahore, who said in 1894 :

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We must confine ourselves to a protest against what seems to us a marauding policy, taking care, I should add, to establish our own people in those true Catholic principles which are the best safeguard when the assaults and intrigues of Rome have to be met."

This is a melancholy statement, made by a singularly qualified observer, but two wrongs do not make one right, and no marauding policy should tempt us to forget our own duty to evangelize the heathen and to make reprisals.

#### THE SPHERE OF DISCIPLINE.

The right time for the administration of baptism has exercised the minds of many missionaries, but there are scarcely two opinions among the general body of Indian missionaries as to the recklessness with which, in certain cases, this sacrament was administered. I need hardly point out the great advantage to the whole Christian body which would result from some nearer agreement upon this important matter.

Then, again, the greatest caution should be, and usually is, exercised in receiving converts from one mission to another. It may be found that a man was censured or punished for some moral offense, and the moral sense of the whole Christian community would be outraged if another mission were to condone the offense and receive the offender with open arms. Missionary comity certainly involves the respecting discipline exercised by other missions, and upholding it if it be morally just. The questions which arise, perhaps more especially in cases involving mar-

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riage and breaches of the seventh commandment, are frequently so difficult and perplexing that serious differences between Christian bodies in dealing with them would retard the advance of the Kingdom of Christ.

After all, the main thing to care for is the doctrinal basis

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THE CHURCHMAN CO., NEW YORK.

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### Comity in Mission Work.

The communication which we print elsewhere upon the subject of comity in the conduct of missions in our newly acquired dependencies will appeal strongly to every Christian mind. No one can deny the general reasonableness of the proposition so to dispose of the work of evangelization as to reduce to a minimum the interference and friction between separate bodies of Christians which so hinder the progress of Christianity at home and abroad. Great changes have come, and are coming, over the temper and methods of Christian organizations toward one another, and nothing so necessitates and hastens this revolution as the experience of the intolerable evils of disunion in the revived missionary activity upon which we are entering. The time is ripe for the adoption on our own part of a wise and far-reaching policy in the relations and competitions with our fellow-Christians which we cannot avoid if we are to take an active and living part in the rapidly accelerating movements of our common Christianity.

It is a time, therefore, with us, not for impulsive action, but first for profound thought and wise foresight. And if, in consequence, we begin our discussion of the proposed plan of comity at the point of widest difference and greatest difficulty, it is not for want of sympathy with it, but with a sincere desire to reduce the differences and difficulties to a minimum, and so in the end approximate as nearly as we may to a substantial agreement and consent. It is in this spirit, then, that we proceed to test the principle of co-operation involved in the proposition to partition out the missionary field among the different Christian bodies.

The proposal states very clearly the practical evils of disunion and interfer-

ence in a small field and at close quarters. Is it very clear that the evils will be cured by simply enlarging the fields of competition and putting the divisions further apart? Would the state of things in Cuba or Porto Rico redound more in the end to Christian peace and edification if this plan should work to perfection, and, instead of rival parishes, we should have rival provinces or cities of different denominations? If such a result could be attained, how long could it continue? Would it not be only preparing for greater discord and confusion?

### Unity the First Principle.

We are asked to co-operate in a method of Christian extension, the principle of which is that it makes no difference what denomination, or how many denominations, carry the Gospel, so the Gospel is carried and is preached. We cannot forget that we stand for a very contrary principle, which our brethren who invite us to the comity do not yet see, but which sooner or later they will be driven to see to be a theoretically essential and practically necessary principle of effective Christianity. This principle, which we hold in trust for them, as for ourselves, is that of the Church as against denominationalism. Not our Church, but theirs as well, not the Protestant Episcopal Church, but the Church of Jesus Christ—the one Church for all men, in the unity of which alone can we do any true and abiding co-operative work for God and the world.

Christianity, ever since the extreme Protestant position of the abandonment of the Church for the Bible, has been too much a divine truth and too little a divine life. Agreement or uniformity in doctrine and practice has been sought to the neglect, to the easy and endless breach, of fellowship and charity. What the Church ought to stand for, like the family, is the unity and relationship of life, to the utmost possible stretch of diversity in opinion and practice. The Church is defined by the Creed to be *καθολικη*, the unity and community of the saints. It is the living oneness of Christians with Christ and with one another in Christ. In the life of Christ unity is the first note. Even holiness is only the second, for holiness is the result of union with God and man in Christ. We cannot be in unity with God and at variance with one another.

In entering, then, into the desired comity, we cannot surrender, or render uncertain, our own witness to the principle of the organic unity of the body of Christ. We cannot admit the possibility of carrying anywhere the Gospel without the Church, because the Church, as standing for unity, is a vital and necessary part of the Gospel. In the right sense, and in the right spirit and way, we cannot make too much of the principle of unity, nor strive too earnestly for the establishment

of maintenance of whatever may in God's good time render it possible or attainable. It is not something of our own, or for ourselves, that we so magnify in its name, but something which we all of all names are, more or less consciously or ignorantly, seeking after as a practical necessity in the further progress of Christianity.

### Diversity in Unity and Unity in Diversity.

But now, on the other hand, we might as well begin at once to realize that any unity which shall be possible in the future will be one which, in the bond of the common life and love of Christ, will be able to entertain within itself a vastly greater variety of faith and practice, outside of the essentials of Christianity, than we have ever hitherto contemplated. More diversity in our unity, as well as more unity in our diversity, is the demand upon us of the present and the future. The dead uniformity of thought and action which in the past Rome was able to impose upon the minds and lives of men cannot be much further extended nor much longer maintained.

In reference to the great body, or bodies, of intelligent, living, and active Protestant Christianity on the other side of us, how shall we define the one Church of Christ, or fix the bounds and limits of its unity? Our brethren who invite us to this comity in missions—being baptized and holding the same Scriptures, Creeds and Sacraments; practically of one Christian faith and life with ourselves; not inferior to us in the fruits of the Spirit which are the evidences of union with Christ; differing from us only in their idea of the outward historical bond of unity and order, or of the necessity for such a bond—of these Christian brethren shall we say that they are outside of Christ? And if they are in Christ, are they not in His body, the Church? They may not be in the full order, or outward and inward unity, of the Church; they may not be in the full use or benefit of the sacraments; but it was Dr. Pusey who was glad to believe that they received from those means of grace all that they themselves sought from them or saw in them. It is not for us to decide how perfectly or imperfectly any man or body of men is in the Church of Christ. But any being in it, however imperfect, is a being in and not out of it.

If all this be so, then the relation of the Church of Christ (and of ourselves so far as we act in the true spirit and attitude of the Church) toward the brethren who do not accept her historical ways, but who in the main hold her faith and are doing her work, is not a relation to outsiders and aliens, but to her own. They may not own all her ways; they may mar her unity and her peace, and may hinder her progress. But even all this they are not doing knowingly and wilfully. They are acting conscientiously and devotedly, and



laboring loyally for Christ. If the Church is a true mother, even after our earthly standards, to all who are in Christ, she will abate no jot or tittle of her character in holding to them as still her children, though they yield not to all her claims. She will not be compromising the principle of unity and the importance of harmony by recognizing the fact that her family is still her family, though it be a divided one; and her children still her children, though they be at strife with one another and even alienated from herself. If unity and peace are ever to be restored, it will certainly not be by her wholly disclaiming them and cutting off all intercourse and relation with them. As the original causes of difference and separation disappear and are left behind, as the practical identity of faith and life becomes more apparent in those who are separated for no longer any apparent reason, as the evils of dissension make themselves more felt in the revived missionary activity of Christendom—it is time for the Church of Christ to bring herself into sympathetic, loving and large-hearted relation with all those who are working with the same devotion to the common end of the kingdom of God on earth. When Christians begin to feel together the much in which they are in Christ, the little in which they are divided will begin of itself to melt away. It is love which will unite us—and we can never love one another until in some way we come together and know one another.

#### Co-operation a Practical Necessity.

The conclusion of this matter, so far as we have attained it, is somewhat like the following: There are many considerations as well in the reason of the thing as drawn from experience against any formal partition of territory. Moreover, in the present divided state of Christendom, the legislation necessary to accomplish such division would be not only impossible, but would involve the compromise of convictions. But what cannot be done by legislation and corporate action, may be accomplished by individual boards and missionaries constrained by the spirit of Christ, more than by the logic of consistency. The unity of the family must be striven for at every cost, and so the spirit of sympathy must take the place of antagonism, and the spirit of fraternity that of controversy. The practical necessity for all who profess and call themselves Christians to co-operate in carrying the Gospel or some part of it to those who are not Christians at home and abroad grows out of the fact that the work is so vast and so urgent that we alone cannot cover the field, even in the most superficial manner. No matter how clear our rights, or how inestimable our privileges, it is nothing short of cruelty to carry the seeds of division willingly into the missionary field. In the interest of economy, as well as in the interest of unity, we should foster every effort to cultivate the waste places of the earth rather than to concentrate the efforts of all Christian bodies at certain points, accentuating the evils of division and leaving the dark places without the knowledge of Christ.

#### Colonial Religious Endowments.

In all of our new colonies and protectorates large tracts of land and many valuable holdings beside the parish churches were at one time the property of the monastic orders to whom the religious care of the natives had been assigned. These estates were taken over by the Spanish Government in 1837 and 1838, to be administered by the State as a trust, so the orders claim, without any such obligation as is contended by others. This is a question that immediately concerns our Government. By the Treaty of Paris, whatever belonged to the Government of Spain in Porto Rico and the Philippines belongs to our Government, subject, of course, to the just claims of individuals or corporations.

Of course there is much other church property, in Porto Rico especially, about which there can be no reasonable dispute. It has been the possession of the Roman Church for orphanages, convents, schools, hospitals and the like for generations. There is no reason, no color of present excuse, for interfering with the enjoyment of it by its present owners. And it seems to us that the case is equally clear, in a different way, with regard to the property taken by the State in 1837 and 1838. For in this case the purpose of the Cortes in the so-called law of Mendizabal was to deprive the orders of powers and opportunities that they had neglected or used against the State. In other words, the Cortes meant to confiscate, and for good cause. There was no mention of remuneration. What Spain may have given to the orders was a grant of bounty, such as that accorded not over generously to the dispossessed monks and nuns under Henry VIII's regime. And the disposition of the confiscated property was in both cases much the same. It was sold, given away, occupied for public purposes, allowed to fall to ruin. In other words, it was treated like the rest of Spain's squandered colonial estate.

It would appear from the reports from Porto Rico that any attempt to restore these lands to their original owners, who acquired them usually by a sort of squatter sovereignty, would produce inextricable confusion. Imagine a restoration to the Cathedral Chapter of Winchester, in England, of 60,000 acres of the best land in three counties, and one will get some idea of what this would mean to the commercial and civil life of the island. It would not be just to the natives, nor would it be a wise generosity to the orders themselves, who have never in any country nor in any age enjoyed wealth with impunity, or without social injury to the people among whom they festered in idleness. What the Roman Church now holds should be secured to her. It is a rich endowment, and should enable her to maintain every hold that she deserves to maintain and win every new hold that she deserves to win. But what an intolerant Roman Catholic Government was constrained to take from intriguing and selfish ecclesiastical corporations should never be restored, nor should any compensation be granted for it. Justice does not demand it, wisdom will not suffer it.

#### "A Higher Kind of Courage."

These words were used recently by President Eliot in a well-weighed and impressive eulogy of General Miles in introducing him to the students of Harvard University. The entire speech was clearly calculated to reach far beyond the walls of Sanders Theatre, as at once a token of sympathy and respect and a note of indignation and of warning.

We are not concerned here with the truth, or even with the wisdom, of General Miles's action in matters of present controversy, but rather with his patriotic courage. No soldier who charged at San Juan, no sailor who entered Manila harbor on that fateful morning, showed greater courage (or a finer courage) than General Miles has shown since peace returned. As President Eliot well said: "The ability to keep one's head and to look after the needs of one's self and others in moments of mortal peril is something that many men can cultivate. Cowardice is rare in our race. There is, however, a higher kind of courage which, at the expense of calumny and obloquy, seeks fearlessly to make known the truth. And this is the sort of courage that General Miles has shown during the last four months."

In the midst of popular exultation, with the Administration, vast aggregations of capital, national pride and prejudice all arrayed against him, General Miles dared to reveal maladministration in the very hour of its triumph. He dared to disregard the traditions of his office in his zeal for the integrity of the army and the nation.

The conviction that can say with Sudermann's Magda, "I am I, and dare not lose myself," is far rarer, even among men who would tolerate no aspersion on their physical courage, than the conviction that we must be wrong if the majority is clamorous against us.

In speaking of Mr. Kipling's recent illness, The Spectator says that England felt that she would lose in him her chief interpreter, the man who, best of all in the present generation, could make her understand herself, her duties and her destiny. For three special acts of interpretation, it continues, we must be grateful to Mr. Kipling. He has interpreted, so that we may understand, the common soldier, the tortoise on whom, in last resort, the globe of English empire rests. And then he has interpreted India, or, at any rate, made partly luminous the iridescent and mysterious mist in which the Englishman in India moves. And, finally, he has interpreted for Englishmen the white men of her colonial empire. "Unconsciously, perhaps, but none the less strongly, the nation has felt that in Mr. Kipling it would lose a great force in public life and a great force for good . . . an influence which, while bright, living, concentrated, attractive, is also an influence that makes for national righteousness, which helps to build up the national character and makes us think less of the material and petty things of life and more of the great and lasting issues." It was natural, therefore, to regard his illness as an international event.

## NOTES BY THE WAY.

One of the compensating results of the present agitation in the Church of England may be the stirring up of the other two religious "parties," which have for some years shown little life. It has been maintained with reason that what is needed is not so much a repression of the zeal and enthusiasm of ritualists as a bringing up into the same aggressive rank of the evangelical and liberal Churchmen, many of whom have thus far stood back and said hard words about their brethren without doing the hard work which gives a man the right to speak. There seems small doubt but that there have been a good many examples of unwisdom on the part of those who are now under criticism. A part of this unwisdom is simply the natural defect of the good quality of great earnestness, and is to be explained by the wise saying, "He who never makes a mistake, never makes anything." A part may also be due to actual disloyalty. The remedy which is indicated by both these symptoms is something positive rather than negative. Let the liberal and the evangelical show in their own way the self-sacrifice and zeal of their brethren, with whom they disagree. The great trouble is a lack of balance. The Catholic Church, if it is to deserve that ancient adjective, must have room in it for all temperaments. It is in a good condition not when some are trying to crowd others out, but when all are working for the good of men, each in his own way, to the top of his strength.

Thus we made comment some weeks ago upon the unexpected strength shown by the evangelicals in their recent devotional conference of the clergy. Now it appears that the liberals are being touched with a new spirit. Side by side with the English Church Union appears now the Churchmen's Union; beside the Church Times appears the Church Gazette. The purpose is to bring together the men of "liberal" thought for conference, and better work, not to antagonize their brethren, but to make their own proper and natural contribution to the advancement of the kingdom of heaven.

Another beneficial result which may come out of what the London Times calls the "crisis in the Church" is the bringing of the laity into a place of more influence in the conduct of ecclesiastical affairs. The laity now have their share in the government of the Church in objectionable ways—by Acts of Parliament and by ownerships of livings, and by nominations to bishoprics. They have little to do with the course of the parish, and have no opportunity, such as our conventions give, to discuss with the clergy questions which are of common concern. Dean Lefroy, in a recently published article, finds in the laity the hope of the Church. That is, he wants the Church of England to follow our example.

A similar question has for some years been debated in the Methodist Church in this country. There is a growing sentiment in favor of equal lay representation. It is expected that the General Conference of 1900 will greatly emphasize the position of the laity among the Methodists.

An interesting statement is that which was recently made in the French Chamber in reference to the increase of the army. They appear to have come to a point in France where the army is as large as there is room for in the coun-

try. They cannot maintain more men, either geographically or industrially. The people will not endure the burden which is laid upon them when every citizen must work to support not only his own family but the family of a neighbor who is standing guard and practising tactics. It is confessed, moreover, that France must fall behind Germany in the size of her army, as she does in the size of her population. "It would be ridiculous," M. de Freychet argues, "for a population represented by the figure 2 to try to keep pace numerically with a population represented by the figure 3." He confesses, therefore, that France cannot respond to Germany's recent increase of her army. The only thing to do is to make the French army better in quality.

France is the first of the great powers to admit that the making of the army has reached a limit.

It would seem that Russia's peace proposals come at a fortunate time. The proposition to shut the doors of the armor-plate mills and to stop making great guns coincides with the discovery that there is a limit beyond which a nation cannot safely go in the number of its squadrons and the number of its ships.

For a good many years no trains have left New York for Boston, or Boston for New York, on Sunday mornings, being kept back by laws of the State of Connecticut. A statute of that State has prohibited the running of trains within the limits of the commonwealth between the hours of 10:30 A.M. and 3 P.M. Promptly as the church bells ceased to toll, up went the bars, and there was no thoroughfare along the railway. At three o'clock, it was thought, the longest service would be over; so the bars came down, and trains might run. Now there are to be no bars.

This action need not be taken to indicate a growing disregard of the Lord's Day in Connecticut. In the neighboring states where no such provision has existed, and where, accordingly, the trains have been free to run as they would, the first day of the week has been observed as devoutly as in Connecticut. There is a general feeling among railroad officials and employees, and also among such passengers as consider the matter at all, that the men ought to have just as much rest on that day as is reasonably possible. But the conditions change as the country grows, and there is need for the running of some trains on Sunday. Curiously enough, beside the silent tracks the electric cars have sped along on the Lord's Day, unhindered by legislation. It is one of the inconsistencies which naturally arise along the way of all arbitrary laws.

The right keeping of Sunday is but one of several matters concerning which there is much doubt in the minds of many. The conventional and commonly required conduct is plain enough, but its supports in reason seem to some to be inadequate. For example, there is the question of betting, concerning which the House of Lords has recently taken action. It is wrong to bet—we know that. But why is it wrong to bet? The answer is not always ready. The Lords, in the particular case which came before them, acted against the protests of the Anti-Gambling League. The question was as to the permission of betting in rooms attached to race tracks. The matter was decided upon the legal interpretation of a phrase in a previous act, so that it was not defeated on its merits, or demerits. But the attitude seemed to show that the House of Lords held rather lax ideas upon the subject.

What is wrong in it? Probably this, more than anything else—that it is an attempt to get something for nothing. Any getting of something for nothing is not only partakes of the nature of dishonesty, but is demoralizing to character. It hurts men. It is like the lottery, which makes people discontented with the small, sure gains of quiet, honest industry. In the case which the Lords were considering, it does more than this: it spoils sport. It turns the decent pleasure of healthy competition into ways which are crowded with had company. It brings out the worst. It shows itself plainly in such places, so that it is easy to see what it really is. It is a custom which civilization and Christianity are gradually driving out of respectable society.

We rejoice to hear that the United States Government, through the Army Quartermaster's department, has determined to prevent hereafter the manufacture of uniforms in sweat-shops. The matter has been under careful investigation, and, as a result, the Quartermaster General will award contracts only to firms that can fill them with their own facilities. The horrors of the sweat-shop system are so obvious that Lieutenant-Colonel Patten is reported to have said that while he did not want to take away livelihood from the deserving poor, he felt that "the department must look out for the health of the soldiers. It must see that they receive clothing manufactured under sanitary conditions and not clothing manufactured in a room where there are several families, and perhaps a sick child who has the scarlet fever, measles or some other contagious disease."

Therefore it has been ordered that "to accomplish the object in view, contractors must be informed in advance that the work must not be done in tenement houses, ill ventilated rooms, or under unsanitary conditions, such as are prohibited by the laws of the State of New York."

It is to be hoped that the wretched lives of the poor, who are ground to this stage of desperate struggle for bare existence, will be brought in an effective way to the public notice by this action. It is high time one of our greatest social blots was wiped away.

A question of increasing interest to many people in this country is the legal liabilities of "Christian Scientists." Under existing laws, which forbid any one to heal the sick without license, or do not construe the "practice of medicine" to cover exclusively the use of drugs, etc., there can be no question that "Christian Scientists" do come within the penalties of the law. In addition to this, they may be held responsible for failure to report contagious diseases, and similar infringements of health ordinances. Mr. W. A. Purrington states categorically, in a recent article in the North American Review, that, where death can be shown to have come about through gross ignorance or neglect, they can be indicted for manslaughter. He thinks that the decision in the case of Mr. Frederic proves nothing. It was not prosecuted presumably because the "fanatics" were "only rendering the decedent friendly services" and did not owe him a "duty"—a technical distinction of great moment in the eyes of the law, but of slight importance to prospective sufferers from the craze.

### CHRONICLE AND COMMENT.

The capture of Malolos and the dispersion of the Tagal army under Aguinaldo came within a week after active operations began. It speaks much for the restraint of American public opinion, and the distaste of Americans for conquest for its own sake, that this series of engagements, in which a foe semi-civilized, but armed with modern weapons, has been driven from intruders by a force less well-armed and inferior in numbers, has awakened no popular enthusiasm. There is no such response here as that which came in France when General Dodds swept Dahomey, or in England when Burmah was conquered. The war has been accepted by the country as a necessary, but regrettable public duty.

Aguinaldo is brought by the capture of Malolos to the very edge of the Tagal territory. Luzon stretches to the north for nearly three hundred miles, with a territory as big as Ireland. At first sight, the United States forces would seem to be in the same position as an army that had captured a place a few miles from Cork. Aguinaldo has retreated into a river valley filled with sugar, jute and hemp plantations, thronged with a population containing many Chinese plantation hands. It is fertile, settled and semi-civilized; but the island beyond is inhabited by hill-tribes having nothing in common with the Tagals but a Malay ancestry. The Pangangoes and Pangasinans fill the provinces next to the Tagals. They have been more or less Tagalized under Spanish rule. They were converted to Roman Catholicism nearly two centuries ago. The first tribe named has furnished its contingent to the Spanish colonial army. But both speak a different tongue from the Tagals. They have had small sympathy with them in the past; the tribes have been opposed, they are of a lower grade, and Aguinaldo and his forces are among strangers when he passes among them. Beyond, the tribes are still wilder, and the northern third of the island is inhabited by heech-clouted savages, at feud with their more civilized neighbors.

All these conditions have their evident bearing on the near future of the situation in Luzon. The Tagals have made, for Orientals, a brave and plucky fight, but they do not represent a homogeneous island, and both their territory and their population are a small fraction of Luzon as a whole. The war will drag on. It will sink, as all Malayan wars do, to dacoity or brigandage; but there is every reason to suppose that American troops which have matched English troops in the field, will match them also in the pursuit of a disorganized foe. The division into a score of small tribes makes the suppression of irregular resistance easier.

Regrettable as the collision has been, it must not be forgotten that it has been brought on solely by the Tagal attack in February. Instead of following European precedent and arresting its authority, the United States kept its troops in Manila, left the open country to Aguinaldo, permitted him to organize a government, levy taxes and equip an army in the eight months since the Spanish war ceased. Local self-rule was promised by the President in his proclamation, and the policy of the Administration, reflected in the conduct of our commanders, was to wait in the hope that negotiations and mutual concessions might give the Tagals the autonomy they desired, and such approach

to independence as was possible under the international responsibility of the United States to other countries for the order and security of the Philippines. The Tagals and their leaders had everything to gain and nothing to lose by delay, and their wanton attack without warning began a struggle which the United States had gone to all lengths but the surrender of Manila to avoid. The interests of other nations in Manila would have made such a step a grave breach of international duty.

Samoa is to be the subject of another international negotiation just ten years after its present status was settled by the Berlin Convention of 1889. Bismarck promptly and wisely yielded then, when he found England and the United States acting together. Prince Hohenlohe has taken exactly the same course now, and a commission representing each of the guarantying powers is to set the islands in order. They have the area of Delaware and a population of 30,000, with about 300 white men. The native population is visibly in favor of Mataafa, the popular hero who led them in the contest with Germany ten years ago. The legal title of king, as decided by the treaty tribunal, Chief-Justice Chambers, vests in Tanus, the son of Malietoa, the previous king. Native custom in Samoa on the matter is a tangle of tribal usage, not easily stated with brevity; but the present juncture has brought one of those issues between the public preference and a legal title not unusual in all history. The German officials have sided with Mataafa and the English and American with Tanus-Malietoa. Nor can any one familiar with these international intrigues in out-of-the-way corners have the faintest doubt that either party might and would have changed sides if interest led that way. Strict legality is fortunately with the Anglo-American action, and Samoa has again given an opportunity to emphasize the harmony of interests between the two countries.

If England and America prove to have settled their differences over the canal clauses of the Clayton-Bulwer treaty, as is reported, another great step will have been made toward harmony. As it stands, neither can take a position on the isthmus save by mutual consent. Since this treaty was made, the position of the United States has altered, and England can consent to a canal built and controlled by the United States without loss of material interests or national dignity. This conclusion will probably be reached, and would certainly be, but for the opposition of Canada. A complete settlement of the various differences with that colony is probably impossible. There is at present no prospect of it. But if the canal issue can be adjusted, both Great Britain and the United States will profit. The President has yet to appoint the Commission provided by Congress to decide on the best canal route. There is good reason to believe that he will supplement the present Canal Commission, two of whose members are committed to the Nicaragua route, with engineers of the first rank, impartial and uncommitted, so that next December Congress will have before it an authoritative expression of opinion.

England and France, which in March settled their African issues, appear likely in April to reach a conclusion upon the shore fishery rights enjoyed by France in Newfoundland under the Treaty of Utrecht, now nearly two centuries old. These trivial and antiquated privileges

have for years been a possible source of war, and their adjustment would add another to the very large number of settlements looking to peace in the last year. It is difficult for one not familiar with diplomatic negotiations in the past to appreciate how much more successful European diplomacy and negotiations have been in avoiding war in the past ten years, than in previous periods. The present peace since 1878 has been shorter than that from 1815 to 1854, but it has been less broken, and diplomacy has accomplished more.

New York and Detroit are both facing the questions of city transit. In Detroit, special legislation has given the City Council the right to appoint three commissioners to acquire the street-car lines of the city, capitalized at \$12,000,000 using the roads and business as security in raising the money to pay for them. This plan, if it is carried out, will introduce city ownership in this country. The Detroit system is now divided between two companies whose shares and bonds are \$12,050,000 in all, representing 157 miles of track, serving a population of about 250,000. The risk in the proposal is that a city-owned road will be more "in politics" than one under private ownership, though the capitalization proposed is not onerous.

For ten years New York has been seeking an underground railroad the length of the island. Limitations on the debt of the city render its construction by the city precluded. The Metropolitan, owning 230 miles of the best-placed surface lines of the city, and practically controlling New York street-car transit, proposes to build the tunnel in return for a perpetual lease, ten-cent fares on express trains, and the privilege of using the tunnel for the many conduits whose employment in the modern city for compressed air, light, etc., is near at hand. This practically mortgages the growth of New York transit to this corporation. New York dare not trust its city government with the free use of its credit, and this limitation is wise, as it is likely to cost the city dear in the use of private credit, or as an alternative to delay improvement. But the real peril in the proposition made in New York is that it places a great municipal franchise in the hands of political millionnaires—men who use political power for systematic personal profit on a scale hitherto unparalleled.

Dean Lefroy, of Norwich cathedral, has written a letter to the New York Tribune on the troubles of the English Church, in which, after some historical discussion of minor moment, he suggests a remedy of peculiar interest to Americans, for it is nothing less than a partial adaptation of our own admission of the laity to their ancient catholic share in the government of the Church. It is well known that our example has been successfully followed already in Ireland, with most excellent results, transforming a church that in the words of Sheil "had cost England her millions of treasure and Ireland her torrents of blood," into an efficient, almost too aggressive and essentially popular Church, accentuating, as is natural under the circumstances, its evangelical Protestantism, but showing every sign of vigorous independent life. Perhaps the Church of England will not disdain to learn from her daughters and by broadening the basis of representation increase the stability of the establishment.

**THE BISHOP WILLIAMS MEMORIAL FUND.**

[The official statement printed below must commend itself to American Churchmen everywhere, and arouse in them a desire to participate in this tribute to our late Presiding Bishop. THE CHURCHMAN has very genuine pleasure in bringing this matter before its readers, and in urging that they contribute to the memorial which will at once perpetuate the memory of Bishop Williams and set forward the work which was so much a part of his life.]

*To the Friends of Bishop Williams:*

On the seventh day of February, 1899, the Bishop of Connecticut passed from this life to the rest of Paradise. The Church had been long fearing this event, but, even so, it came, at the last, with a suddenness which brought sorrow to all our hearts.

There is felt the sense of a personal loss over and above that which the Church of the diocese and the nation have sustained.

For more than half a century Bishop Williams was identified with the Church in Connecticut; for forty-seven years he sat in the House of Bishops, and for nearly two decades was the practical leader of the Church.

It is important to see to-day in clear perspective certain facts which nearness and familiarity have often prevented the Church from realizing.

Conspicuous among them are these: That he has shaped the lives of hundreds of the clergy, that he has trained thirteen bishops; that the "doctrine, discipline, and worship of the Church have been elucidated by him"; that "policies of Church statesmanship have been shaped by him"; that "seed thoughts for his generation have been sown by him"; and that "great decisive speeches of his have given leading to our leaders" in critical hours.

In consequence of all this, to use another phrase of one who knew well and appreciates his power, "He will rank in the ultimate estimate of our times as one of its really great bishops."

It is feared that all in the Church have not given due weight to these facts.

Many have been impressed by the humble, gentle, child-like Father in God; they have forgotten the great leader and the wise statesman.

Posterity will doubtless see to the proper recognition of these great gifts. The Church itself will live and grow strong to become in part the witness of the life of this great leader. Yet there is a recognition of the life of a great man more direct, more practical, more immediate. It is made by carrying on the work which he instituted and intended to be perpetual, and by broadening the circle of influence of which he was the centre.

Bishop Williams would not welcome nor give approval to any of the memorials which are often reared to the honor of other men, such as monuments, tablets, and statues.

The most fitting memorial of Bishop Williams is, and ever must be, the Berkeley Divinity School. Here he has exerted his wisest influence through his rare gift of imparting knowledge; here he has trained men, shaped minds, and from this institution disseminated policies which are commanding factors to-day in the entire Church of the nation.

This school will go on without interruption, doing the work in which his heart was centred, and will continue to stand for the same strong, conservative Churchmanship that has characterized it in the past. This was the bishop's wish—a wish made doubly manifest by the legacies which he has bestowed upon it.

In the Berkeley Divinity School, Bishop Williams's official title was "Dean and Professor of Doctrinal Theology." This Chair of Doctrinal Theology must now be

filled. It is right that this professorship, already established, be now perpetuated as the "Bishop Williams Chair of Doctrinal Theology" under an endowment.

This endowment ought to be \$75,000, and the raising of it is a part of the plan inaugurated by the bishop himself more than a year ago. It is the first and most fitting memorial that should be completed.

Of this sum, about \$24,000 is already pledged, mostly in large amounts and by a few friends. The greater part of this, too, is on condition that the entire sum be pledged.

Now the doors are to be thrown wide open and all gifts welcomed from rich and poor throughout the Church, from all who have known and loved and felt the man and his power.

Every gift will do its part toward the desired result. It is believed that many will consider it a privilege to contribute according to their ability toward this memorial of our great bishop.

[Signed]

- CHAUNCEY B. BREWSTER,
- E. CAMPION ACHESON,
- FRANCIS GOODWIN,
- STORRS O. SEYMOUR,
- JOHN TOWNSEND,
- CHAS. E. JACKSON,
- BURTON MANSFIELD,
- ROBERT N. JACKSON,
- JACOB L. GREENE,
- GARDINER GREENE,

Trustees.

Middletown, Conn., April 3, 1899.

TO THE REVEREND THE CLOVER OF CON-  
NECTICUT.

Dear Brethren:

It is important that this letter, addressed by the trustees of the Berkeley Divinity School to the friends of Bishop Williams, be brought to the personal attention of Churchmen and Churchwomen throughout this diocese.

It is the first and only memorial to receive the official sanction of those who stood nearest to Bishop Williams in matters relating to the Berkeley Divinity School.

It is suggested, that on the Second Sunday after Easter, or as near that day as possible, you read this letter of the trustees wholly or in part to your congregation. It is further suggested that you second this effort by whatever personal commendation you may see advisable. Your own interest in this matter is a very important factor in bringing this memorial of Bishop Williams to a speedy completion.

Faithfully yours,

CHAUNCEY B. BREWSTER.

Toward the memorial outlined in the above letters, contributions in any form are asked: cash payments may be made, or pledges given, payable in semi-annual or annual instalments for a series of years.

An immediate response will greatly facilitate the work.

All contributions and pledges should be sent to and will be acknowledged by the Rev. Cornelius G. Bristol, special agent of trustees, 92 Wethersfield avenue, Hartford, Conn.

England has at last decided to follow the continental example and to commit the telephone business to the post office. This business is a national monopoly. Competition is practicable only under the greatest disadvantage and needless use of capital. Therefore it is peculiarly fitted to be done for all-of-us by all-of-us, that is, the State. And in England they are going to make it really popular. A telephone can be had installed for \$15, with a trifling fee for each use of it, an arrangement that has made the instrument practically universal in Switzerland.

**MISSION COMITY.\***

BY ROBERT E. SPEER,

Lay Secretary of the Board of Foreign Missions of the Presbyterian Church.

The last Conference of Officers and Members of American and Canadian Mission Boards, which met in New York in the Church Missions House in January, considered, among other subjects, the question of Mission Comity. A report was presented by a special committee, too long for reproduction here, but the leading suggestion of this report will be of interest in the light of the discussion of this question on the editorial page.

After setting forth the general considerations confronting the desirability of a continued study of this subject, and a continued attempt to realize more perfectly the spirit of concord and co-operation, the report advanced the following positions:

(1) "The aim of the mission movement should be, it appears to us, the establishment of a common Christian Church in each land, and not the extension and perpetuation of those divisions of the Church which owe their origin to historic situations significant to us, but of little or no significance to the young mission churches."

(2) Territorial divisions of the field should be agreed upon so as to reach the largest number of people possible, present forces being manifestly insufficient to reach all, and to avoid misunderstandings and either real or apparent competition. The report quotes the words of Dr. Griffith John, one of the leading English missionaries in China:

"Missions would do well to come to a friendly understanding with each other with regard to their respective spheres of influence. It would prevent waste of time and energy, and it would conduce to harmony and good feeling."

(3) "Every mission should respect the acts of discipline and the principles of administration of other missions. Converts or native workers leaving one mission or the churches connected with it and seeking admission or employment elsewhere, should not be received without conference between the two parties."

(4) "There should be agreement between missions whose work is contiguous as to the scale of wages of native workers."

(5) In educational, publishing and medical work by co-operation between missions there should be no unnecessary duplication of machinery or institutions.

It will be seen that no novel positions are advanced here. Excepting, of course, the form of statement and perhaps some of the implications of a first recommendation of the committee, all these views have been expressed, and the great principles back of them have been nobly affirmed by the leading friends of aggressive missionary effort in the Church of England.

Thus the Bishop of Newcastle said at the Church Congress of 1897:

"Subject to certain modifications to which I shall presently allude, I can have no hesitation whatever in saying that the principle followed by missionary societies, with the conspicuous and flagrant exception of the agencies of the Church of Rome, of abstaining from building on the foundations laid by others, and from evangelizing districts covered with other Christian missions, is a true and right application of missionary comity. 'The heathen world is still so vast that, whatever the future may bring, it seems suicidal and wrong for Christian missionaries to be competing in the same district and endeavoring to win recruits from each other's ranks. When the first Bishop Selwyn founded the Melanesian mission

\*This abstract of the pamphlet referred to in Mr. Grant's letter was furnished by Mr. Speer at our request.



SEVENTH CONFERENCE  
OF  
FOREIGN MISSIONS BOARDS  
IN THE  
UNITED STATES AND CANADA  
CHURCH MISSIONS HOUSE

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK CITY

Entertained by  
American Board of Commissioners  
for Foreign Missions

JANUARY 10-12, 1899

# PROGRAMME.

**Tuesday, January 10.**

2.00 P. M.—Treasurers' Conference.

Board Room, Reformed Church in America,  
25 East Twenty-second Street.

**Wednesday, January 11.**

MORNING SESSION.

REV. H. N. COBB, D.D., Presiding.

9.30 A. M.—Devotional Services.

10.00 " —Organization.

Conference formally opened by Chairman of Committee of Arrangements. Programme adopted. Officers elected. Business Committee nominated by Committee of Arrangement. Opening Remarks by Chairman.

10.30 " —Missionary Candidates.

1. Qualifications.—Rev. R. P. MACKAY.
2. Methods of Securing.—Rev. S. N. CALLENDER.
3. Special Training Needed.—Rev. M. G. KYLE, D.D.

11.00 " —Discussion.

11.30 " —The Science of Missions.

The need of such a science. Is the time ripe for its formulation? How developed? The determining aim of missions. The outline of Mission Science, embracing its essential leading principles.

—MR. ROBERT E. SPEER.

12.30 P. M.—Adjournment.

### Wednesday Afternoon.

JOHN H. CONVERSE, Esq., Presiding.

- 2.30 P. M.—Report of Committee on Special Objects.  
Special Reference to Forward Movement.  
—Rev. ARTHUR J. BROWN, D.D.
- 3.30 " —Report of Committee on Ecumenical Conference, 1900. .  
—Rev. JUDSON SMITH, D.D.
- 4.30 " —Question Box.

### Evening.

Reception and Dinner by invitation of Rev. C. M. Lamson, D.D., President, and Mr. D. Willis James, Vice-President, of the American Board.

Short Addresses by JOHN H. CONVERSE, Esq., Philadelphia; Col. C. A. HOPKINS, of Boston, and other speakers.

### Thursday, January 12.

BISHOP OZI W. WHITAKER, Presiding.

- 9.30 A. M.—Devotional Services.
- 10.00 " —Report of Committee on Comity and Unoccupied Fields.  
—Rev. ALEXANDER SUTHERLAND, D.D. .  
Acting Chairman.
- 10.30 " —Discussion.
- 11.00 " —Relation of Missions and Missionaries to Native Church.  
Rev. S. H. CHESTER, D.D.
- 12.00 M. —Business.

### Afternoon.

BISHOP E. G. ANDREWS, Presiding.

- 2.30 P. M.—Questions answered.
- 3.30 " —Report of Committees.  
Self-Support.—Rev. W. R. LAMBUTH, D.D.  
Relation to Governments.—Rev. A. B. LEONARD, D.D.  
Editing Report.—W. HENRY GRANT.
- 4.30 " —Business.



Each Board of Foreign Missions having separate church constituencies in the United States or Canada is invited to send two regularly appointed delegates, and it is hoped that as many of officers and members of Foreign Missions Boards or Committees as can possibly do so, will attend all or part of the sessions.

Opening addresses and reports are limited to twenty minutes.  
In the Discussion each speaker is allowed five minutes.

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**Questions to be answered by gentlemen appointed  
by the Secretary.**

**Answers limited to five minutes each.**

What is the responsibility of the Church in the United States and Canada toward evangelization of China? *Willingham*

What constitutes a fully manned station (in China)? *McLean*

How many missionaries to the station?

What are the advantages of many or few missionaries? } *Chester*

Should stations be mutually supporting or each constitute a Mission by itself? *Barton*

Would it be wise to send three single men to India to work together for a term of years? *Barr*

How far do missionaries fail to acquire a working use of language?

In what countries are failures most commonly found?

What special training, if any, should be given to missionary candidates?

Who should pay expenses for vacation trips, to bill in sanitarium, on mission fields?

Should missionaries become pastors of churches?

How far are fees collected in missions for medical work?

Is there danger of making the proportion of single women to the whole missionary force too great?

Should women be kept at stations in the interior of China where no male missionaries reside?

Should single men be sent to India for evangelistic work?

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*Committee of Arrangements for 1899.*

Rev. CHARLES H. DANIELS, D.D., Chairman,

Congregational House,

14 Beacon Street, Boston.

Rev. R. J. WILLINGHAM, D.D.,

Mr. ROBERT E. SPEER,

Rev. W. W. BARR, D.D.,

Rev. C. L. RHOADES,

Rev. C. C. CREEGAN, D.D.,

Mr. W. HENRY GRANT.

## THE MISSION FIELD.

## THE STORY OF LOVEDALE—III.

The articles under this heading in the July and August issues of the *Christian Express* have dealt with the founding of the Lovedale Mission in 1824, with the opening of the Lovedale Missionary Training Institution in 1841, and with a few of the events in the history of the institution down to the year 1875. It is not intended to give here a history of the place during the past quarter of a century. One phase of it can be summed up in a word—growth. Hardly a year has passed without the numbers increasing and the necessary new buildings being erected. Any one who can compare Lovedale of twenty-five years ago, or even ten years ago, with Lovedale as it is to-day, must be struck by the development which has taken place. The Muirhead Memorial Hall, the Technical Workshop, the Victoria Hospital, rows of new dormitories and several other buildings have all grown up in very recent years; yet the buildings are still insufficient for the large numbers, gathered from almost every tribe south of the Zambesi, they have to accommodate.

It is not easy to convey in words, to those who have never seen Lovedale, an accurate idea of the place. To quote from a recent book:—

"Lovedale of to-day is not a village or a town. It could be more accurately compared to one of our large public schools, but with much less pretentious buildings. There is the central building where are found the large hall, class-rooms, library, etc.; the boys' dining-hall with kitchen and bakery; in the quadrangle is a post and telegraph office; a score of dormitories accommodate the lads. Further away are the various workshops; further away still is the new hospital. On the other side, at a little distance, are the girls' school buildings. Then there are the various dwelling-houses occupied by members of the staff. The whole place is intersected by a net-work of avenues and paths, and is well planted with trees. A water-furrowed from the river runs through the grounds, and serves to irrigate the gardens as well as the arable lands of the surrounding mission farm.

"The scope of education reaches from the infant to the native minister. A child may enter a kindergarten class so soon as it is old enough, pass into the station school, thence to the upper school, from that into the normal training course, where a three years' training for teachers is provided; or he may take a more literary course, and join the theological classes to prepare for the pastorate of a native congregation."

It should be explained that the station school, which has

is appended the individual record of the pupil while attending the institution and, as far as it was known, after he left. A thoughtful perusal of this book will convey to the reader some idea of how far-reaching the influence of Lovedale has been, in bringing the teaching of the Gospel to bear on the lives of the natives of South Africa, during the formative period of their lives, and in endeavouring to equip them with habits of industry, that they may prove themselves good citizens of the Empire.

A few figures, brought down to the middle of 1900, will give an idea of what careers some of the pupils follow. At that date, including the pupils still at Lovedale, 6640 had been enrolled in the Institution. This total includes 595 European boys and 158 European girls, as well as about 1800 Elementary School children. Subtracting these we are left with a total of 4087 native students. Of these, 52 have become missionaries and ministers. Their distribution illustrates the undenominational character of Lovedale. Nine have become ministers of the Free Church of Scotland; five of the United Presbyterian Church of Scotland; fifteen were trained for the Congregational Union; and twenty-three are distributed among seven other missions. Besides these ordained missionaries and ministers there are 49 who have become evangelists and catechists.

Not all in this list of ministers and evangelists have had an equally creditable career, though from their positions they ought to have been wise leaders of the people committed to their care.

Native teachers are greatly needed throughout South Africa. Nearly every Missionary has a number of schools under his charge, and he is often in straits to find suitable teachers for them. Lovedale has helped to supply this need by sending out 703 trained teachers. If one may reckon that, on the average, each of these teachers, during his or her teaching career, has instructed 150 native children in the simple art of reading, it means that through those trained at Lovedale over 100,000 Africans are to-day able for themselves to read God's Word—a fact with great significance.

The Industrial Departments have trained some hundreds as carpenters, waggon-makers, printers, etc. There are few, apart from the trades-masters who trained these apprentices, who can adequately appreciate the amount of labour, patience, and perseverance required in their training. It would seem as if the hardest and least fruitful work has fallen upon those who have had the training of a first generation of native artisans. Signs are not wanting that the sons of this first generation will prove themselves both quicker to learn and more expert to perform than were their fathers. That these native tradesmen are as capable as European artisans is not maintained. That may come after several generations. Meanwhile, they can do useful work, and the steady work required of them has a beneficent effect upon their character.

Space forbids enumerating in detail the occupations of all former pupils. The record is available to those who are sufficiently interested to study it. Let it suffice to say that 224 are farming their own land; 102 are assistants in shops and stores; 83 are interpreters; 65 are in the military or police forces; 30 are in the post and telegraph service; 13 are employed on the railways; while 158 of the girls are in domestic service, and several hundreds have become wives and mothers in civilized and Christianised native homes.

Much could and would be done to make the equipment of Lovedale still more effectual were funds available. Power is needed in the work-shops to drive the machinery and so increase production at a reduced cost. Other trades might be taught, as for instance artesian well-boring which seems destined to play a part in rendering Africa more productive, were the necessary plant and cost of instruction provided. It is not easy to run an industrial mission without a fair amount of working capital.

Most of all, we need the prayers of God's people for a continual outpouring of the Holy Spirit on all the work of Lovedale, that it may be truly effective in the highest sense, and that an increasing number may year by year go forth in the power of that Spirit as true messengers of the Gospel among their fellow-countrymen.

D. A. H.

## FEDERATION ON THE MISSION FIELD :

AN ADDRESS DELIVERED AT THE NATIONAL COUNCIL OF FREE CHURCHES, CARDIFF, BY THE REV. W. H. FINDLAY, M.A.

AN account of Federation on the Mission Field might be as brief and blank as the famous chapter on Snakes in Iceland. There is not, as far as I know, anywhere on the mission field, any such Federation of Churches as this Council represents; nor am I here to advocate that the time is ripe for extending to the new Churches yonder the federating movement which is proving so opportune and so potent for good in the religious life of England. The movement has spread, as you have heard in recent annual reports, to all parts of the English-speaking world; but among the Christian Churches of heathendom that stage of growth has scarcely yet been reached, at which what is here meant by federation becomes possible.

The natural history of new-born Churches in heathen countries is somewhat as follows. They are at first dependent upon, and therefore more or less subject to the control of, missionary societies in distant lands. When they arrive at self-government they have still slowly to acquire that individuality and self-consciousness which must be attained before they will begin to look round them and be exercised regarding their relations to other Churches. When this stage is at length reached—as it is in some parts of the field to-day—the first movement is commonly towards not federation but coalescence, towards the obliteration of what, to these new Churches, are the artificial sectarian distinctions brought to them by their foreign teachers and founders. This period of coalescence will doubtless be followed, when they grow more at home in the new religion, and all parts of their nature begin to find expression through it, by an era of cleavages, of self-formation, as the inchoate, characterless Christianity of the earlier stages takes various shape, according to the several tendencies in worship, government, thought, that belong to this new Christendom; and only after this process of cleavage, of which scarcely the first faint symptoms have yet appeared, will come the opportunity for that higher synthesis of federal union towards which the Churches of the older Christendom are so blessedly moving to-day.

But while Federation is at present neither a fact nor a need among the Churches planted in heathen lands, the principles, motives, and aims that underlie the Federation movement at home find such expression among missionaries as may well interest, may perhaps even instruct and stimulate, those who have at heart the true unity of the Churches. If the Churches of the new Christendom are still far in the rear of your march, the missionaries may claim to be well in the van of it; for, as Dr. Fairhair told you at Sheffield last year, there is among them a oneness in Christ and in Christian service which you at home "take years to follow after and to follow grudgingly."

It is scarcely surprising, perhaps, that the art of co-operation, the discovery and utilisation of union-power, should have been achieved earlier, and should be applied more extensively and variously on the mission field than here at home. We are out of the sectarian hurly-burly there, and confronted instead by systems whose enormity makes all the divisions of Christendom seem petty by contrast. We can sing:

"Our fears, our hopes, our aims are one,  
Our comforts and our cares."

with much more fulness of content and much less mental reservation than you can. Indeed, we often feel as if our only distinction from one another is that we draw our funds from different head-quarters, and that we have preferences among the letters of the alphabet—L.M.S., C.M.S., W.M.S. and the like.

Moreover, the appalling inadequacy of our resources to the task before us makes us value, as you in your affluence have not yet been driven to do, all that makes for economy of effort and multiplication of force. Whatever may be the case with you, we cannot afford the luxury of holding aloof from each other. The Home Churches keep us so tight for

means that it is only by clubbing our small belongings that we can hope to do anything considerable. In the arctic cold of the long heathen night we have to huddle together for Christian warmth. In our place in the forefront of the battle, in the stern rush and grip of the fight, our companies and regiments get very close to one another, sometimes even get mixed in a way that all the theological text-books of tactics would forbid. You have been finding here in England that nothing has ever brought the Churches so near together, has ever so heartily mingled them in oblivion of strifes and jealousies and historic isolations, as that great campaign against the outer Godlessness on which you have lately combined; do you wonder that in face of the vaster heathenism abroad we tend to a perpetual Simultaneous Mission?

I shall not attempt to survey the extent to which the unifying spirit pervades the world-wide mission field. I will only remind you how it was symbolised in the Conference which gathered, from forty nationalities and from all varieties of Protestant creed and practice, at New York last April. What cause but that of foreign missions could have drawn together so truly ecumenical an assembly, and kept such diverse elements in busy conference for ten days without a ruffle to disturb their perfect harmony? The materials for a world-wide review of co-operative effort are not yet available; but I may briefly illustrate the prevailing spirit and tendency from the field I know best, Southern India.

Here, as everywhere on the mission field, the Bible Society is the great outstanding witness to the need, the possibility, the power of union. The world-wide dearth of the Word of God has drawn men of all the Protestant sects and creeds into a glorious Famine Relief movement for furnishing this bread to the hungry peoples; and as streams of generosity from all the Churches at home flow into the great society's coffers, so the service of missionaries of all churches is used abroad in producing versions of Scripture, and all the missions are distributing agencies. And in the wake of the Bible Society have followed the Religious Tract Society and the Christian Literature Society for India, which have enlisted in their service leading men and women of all the missions and have served the needs of all the Churches. The greatest college in India, the Madras Christian College, has shown for many years the splendid effectiveness of inter-mission co-operation; for Free Churchmen and State Churchmen, Scotch and English, Episcopalian, Presbyterian and Methodist Societies are by formal league combined in the support and government of that great institution.

And a year ago the trend towards co-operation found still more advanced expression in a movement which brought the missions themselves into organised relation with each other, as the South Indian Missionary Association had brought the missionaries. The South Indian Conference, held every twenty-one years for reviewing missionary progress and problems, fell due; and the bold idea was conceived of superseding the old type of Conference—where any attended who pleased, and the assembly was a miscellaneous congeries of units, unable to express itself with authority or even significance—by a Council of delegates representing in due proportion the several missions of South India. Each of the missions—except, alas! that confirmed schismatic, the S.P.C.—elected the numbers of delegates assigned to it; and so a Council was formed which accurately reflected the judgment and spirit of the whole evangelical missionary body in South India. Proportional representation makes all the difference to the practical effectiveness of an inter-denominational Conference; and we can claim to have achieved that triumph of federal unity among the missions in South India before you have succeeded in reaching it among the evangelical churches in England. This Conference was able to review with authority the whole field of missionary labour within its area, and, in a series of resolutions drafted for it by committees of experts, to produce a sort of authorised guide to present-day missionary methods in South India. It was able also to urge upon the missions, with all the weight attaching to its representative character, various co-operative measures—for the improvement, for instance, of Scripture teaching in day schools, for the establishment of Christian vernacular journals, of agriculture banks for the depressed classes, etc., etc.—suggestions which for years to come will bear fruit in many directions. Already steps are being taken to commence a strongly-supported Tamil weekly on Christian lines for the Madras Presidency, and already the missions of the Established Church of Scotland, the Free Church of Scotland, and the Dutch Reformed Church of America, have agreed to unite their theological institutions, to establish a joint normal institution for teachers, and, most signal event of all, to unite their congregations into a single Presbyterian Church of South India.

I am glad to have had this opportunity of calling the attention of the Council to the extent to which the principles which animate it have already found expression on the mission field; and of urging that there ought to be more than a nodding acquaintance between the Federation movement of the Free Churches at home and this great co-operative evangelical campaign abroad. A sympathetic nod is usually given to foreign missions, I believe, at your annual Council; but I do not find that among the varied and multiplied activities which fill your Annual Report, any are related to this great branch of the Church's duty. I know that difficulties surround the question of relating your movement to the foreign missionary enterprise; not the least, that your Federation movement is among the Free Churches only, whereas we on the mission field join hands with missions of the State Churches just as heartily as with one another in our assault on free and established heathenism; yet I cannot but feel that your enterprise lacks an element of completeness, misses a source of stimulus and strength, and fails in an opportunity of service, until it is using its growing power to promote the work of God abroad as well as at home.

I urge this closer touch with foreign missions for two reasons. First, because, as I have tried to show, it is in setting the battle in array against heathenism, whether the English heathenism outside the pale of the Churches, or the greater heathenism outside the pale of Christendom, it is in arraying ourselves against heathenism more than in any other process, that barriers are broken down and our medley of Churches is marshalled into "one army of the living God." No other branch of Christian duty and service so unites men in a common interest, gathers them so easily on a common platform, is calculated to foster so warmly the federation spirit that you are leagued to promote; and nowhere will you find more stimulus and suggestion in the development of co-operative

effort at home than in the study of what is being done on the mission field.

And let me, in a last word, urge a still weightier reason why this Council should use its great and growing influence in the promotion of foreign missions. The greatest revolution in history is with startling rapidity transforming the world as we knew it, the world of detached nations and peoples each living its separate life, into a single highly articulated organism, with limbs and functions all interdependent. A vertebrate world is the last of the great products of the nineteenth century. Even the man in the street has a world-horizon to-day. Even the diplomatist is beginning to suspect that his own nation cannot have security and ease while there are other parts of the world's body politic disordered and corrupt. Even the monthly reviews are beginning to murmur that the abolition of heathenism is perhaps the greatest European interest, and wonder whether the Christianisation of China, of Turkey, of Africa, would not do more for the tranquillity of Europe than treaties and armies can do. Signs are multiplying that in many of its aspirations and endeavours Christendom is doomed to mark time till the non-Christian peoples shall have fallen into line and the whole family of nations can move forward together toward the perfect man. Do not these vast events strike the hour for the Church to make world-evangelisation its great present business? You are essaying to inspire and direct the religious activity of the most vigorous religious life in England; you will lead it terribly astray, you will doom it to miserable futility, if by what is included in or omitted from your programme, by the choice and stress of your activities, you countenance the long-prevailing error that England can be saved in isolation. To hope to save England apart from the salvation of China and Africa and India, is like hoping to keep the trunk sound while foul disease is in the limbs. Our British Pharmacopœia has drugs grown in every clime; and the medicine that is to cure the complex and widespread evils of modern Christendom waits for ingredients that perchance can only spring in the soil of a Christianised India or Africa. A Christian movement to-day is but a bird of one wing if it does not include the work abroad with the work at home; it is setting itself an impossible task, if it purposes to regenerate England except as part of a greater process that is regenerating mankind. In the name, then, of the perfect humanity, of the full-grown man in Christ Jesus, to the growth of whose full stature all nations and kindreds and peoples and tongues have their several contributions to bring, I call upon you to consider the duty of this Council in regard to the evangelisation of the nations that are still without the Gospel of Christ.

## FOREIGN MISSIONS OF THE UNITED FREE CHURCH OF SCOTLAND.

THE following are the statistics of the Foreign Mission work of the new United Free Church of Scotland, as represented in the first report to the General Assembly:—Foreign Mission income raised in Scotland, £109,645; raised at various stations abroad, £75,035; total for Missions to non-Christians (except Jews), £184,680. The amount raised for the Conversion of the Jews was £4,317; for Continental and Colonial Missions, £5,883; total for all foreign work, £194,880. The ordained European missionaries number 110; European medical missionaries, 34; Women's Society missionaries, 96; European evangelists, 52; total European agency, 292. Of native workers there are 38 ordained pastors, 15 licentiates, 537 evangelists, 1062 teachers, and 102 other helpers. The Women's Society teachers number 474, and the Bible-women and other women helpers 135; total native agency, 2363. In addition to the above agents, there are 114 missionaries' wives at work in the various fields. Of principal stations (congregations) there are 153; out-stations, 673; members in full Communion, 42,133; candidates or catechumens, 13,282; and the attendance at 8 colleges and 968 schools is 56,777.

## NATIVE MEDICALS IN CENTRAL AFRICA.

BY DR. NEIL MACVICAR, BLANTYRE.

In our Mission at Blantyre there is a hospital in which—besides the immediate work of attending to the patients—the doctor trains young natives to do medical and surgical work. There is a regular course of study—elementary of course, but practical and suited to the needs of the country—that they have to master before they obtain their certificates and are allowed to prescribe for patients. When they have obtained this certificate they are put in charge of dispensaries at outlying stations of the Mission, and there they attend all who come to them—themselves being paid by the Mission, and therefore making no charge for their medicines or their skill, but giving these as a free gift to all sufferers. Thus they show to the people in the most practical way possible the meaning of the Christianity they are teaching them.

It was at first a question whether these young medical assistants would gain the people's confidence. They have done so in a most striking manner. One of them, John Gray Kufa, who opened a dispensary in a very wild country (Lomweland) where the people were given up to fighting and slaving, so completely won the people's confidence that before nine months had elapsed he had attended thirteen hundred patients. The sick were coming to him long distances and in companies for the sake of mutual protection, knowing that had they come in ones or twos their hostile neighbours, through whose land they had to pass, would have captured them, put them in slave sticks, and sold them. On one occasion no less than fifty new patients turned up together, most of them suffering from painful ulcers. They camped out beside the dispensary for several weeks, until they were all healed, and then they left for home.

We look forward to the multiplication throughout Central Africa of such dispensaries as being the first step towards the solution of the problem. Our own Mission is, so far as we know, the only Mission in Central Africa that gives to native young men a systematic medical training.—*Life and Work.*

## JAMES CHALMERS OF NEW GUINEA.

*Great Heart is dead, they say,—*

Great Heart the Teacher,  
Great Heart the Joyous,  
Great Heart the Fear-less,  
Great Heart of Sweet White Fire,  
Great Heart the Martyr.

*Great Heart is dead, they say,—*

Fighting the fight,  
Holding the Light  
Into the night.

*Great Heart is dead, they say,—*

But the Light shall burn the brighter,  
And the night shall be the lighter  
For his going,  
And a rich, rich harvest for his sowing.

*Great Heart is dead, they say,—*

*What is death to such a one as Great Heart?*  
One sigh, perchance, for work unfinished here,  
Then a swift passing to a mightier sphere,  
New joys, perfected powers, the vision clear,  
And all the amplitude of heaven to work  
The work he held so dear.

*Great Heart is dead, they say.*

*Great Heart is dead, they say?*

Not dead, nor sleeping! He lives on. His name  
Shall kindle many a heart to equal flame.  
The fire he lighted shall burn on and on,  
Till all the darkness of the lands be gone,  
And all the kingdoms of the earth be won,  
And One.

*A soul so fiery sweet can never die,*

*But lives and loves, and works through all eternity.*

JOHN OXENHAM.

A GLANCE at the map of Africa will only serve to indicate the positions of Mombasa, Uganda, Khartoum, &c. The new *Times Atlas* will give but a larger idea of the distance between these places. If a War Office Intelligence map in several sections for, say, four hundred miles be taken up, then a journey from Uganda northwards to Gondokoro even, presents a different appearance.

I travelled from Mombasa to Uganda with a party of missionaries at the end of last year, and in January decided, after much thought and consultation with others, to proceed to England *via* the Nile Valley, and so ascertain the possibilities of this route for transport and passenger traffic, as an alternative to the Mombasa route for our Uganda Mission.

Rumours as to time, cost and distance, &c, mostly exaggerated as I afterwards found, made me anxious to see this route. I left Uganda January 19th and arrived at Khartoum March 14th, *i.e.* fifty-four days, including all delays. The journey to Uganda from Mombasa needs no description here, and that from Khartoum northwards through the Soudan and Egypt may be found in Cook's guides. I travelled by the last tourists' train of the season. The Nile Valley route to England may be done with only two days' sea journey, instead of twenty-eight from Mombasa.

Between Mergo, the capital of Uganda, and Gondokoro, the northern limit of the Uganda Protectorate, is a distance of 470 miles, requiring twenty-seven marches. Thence to Khartoum, all the way by the River Nile, is said to be about 1200 miles.

Fortunately for me, I travelled in the best season of the year. Though the hottest, yet it is also the driest, and consequently the roads were dry and the rivers and streams to be crossed were either dry or had comparatively little water, therefore there was less danger from hippopotami and crocodiles. Along most of the route herds of elephants roam, and lions are very dangerous in some parts. Special precautions had to be exercised for the safety of the caravan, and I am thankful to say, by the mercy of God, we came safely through to our destination. Camping places were regulated, as usual in Africa, by water supplies, and my longest march was nine hours.

With regard to the practicability of this route for transport and passenger traffic to and from England, I fear it is not yet suitable throughout the year; but from what I was told it seems that communication along the Upper Nile route will ere long be accelerated by train and steamer service, and Kibero, on the Albert Nyanza, will be in direct and comparatively quick communication with Egypt. The Soudan Government is not yet prepared to offer accommodation to passengers and goods by gunboat, &c., from Gondokoro to Khartoum, in competition with the Mombasa route, but I believe they now have the matter under consideration.

I received the greatest kindness and assistance from all Government officials whom I met in the Uganda Protectorate and along the banks of the Nile—both British and Belgian.

I will not enlarge upon details of the journey, nor upon what I saw of progress and the success of British methods of administration along this all-British route from Mombasa to the Mediterranean. I would rather let this letter leave in the minds of readers some idea of what I saw in a missionary aspect and refer to the prospects of missionary occupation in lands where the Name of Christ is now unknown.

It was my privilege to see something of the great living Christian Church of Buganda, to speak to many of the native clergy and pillars of that Church, to hear from Bishop Tucker and the missionaries of facts connected with that very real spiritual life which throbs and lives in the hearts and homes of so many thousands of people on every side who know the Good Shepherd and are known of Him.

I saw this at Ndeje, in Bulemezi, where the Rev. and Mrs. R. H. Leakey are labouring; again at Masindi, in

sgars, Lawrence of Massachusetts, Hall of Vermont, Johnson of Los Angeles, Whitehead of Pittsburgh, Bishop-coadjutor Anderson of Chicago, Bishops Talbot of Central Pennsylvania, Rowe of Alaska, and Brent of the Philippines. In a front seat in the right aisle were seated members of the vestry of Grace Church and of the Standing Committee, including Henry E. Pierrepont, senior warden; Alexander E. Orr and William H. Male.

The Bishop-elect was seated at the head of the aisle in front of the chancel, with Messrs. Vinton and Whittemore seated on either side. The introit was:

"O Holy Ghost, into our minds  
Send down Thy heavenly light,  
Kindle our hearts with fervent zeal  
To serve God day and night."

Bishop Doane preached the sermon from Acts xx. 24-27: "To testify the gospel of the grace of God, to declare unto you the whole counsel of God." "The American bishop," he said, "cannot be a reproduction of St. Paul or St. Timothy any more than he can, with any hope of service and usefulness, attempt to reproduce Aidan or Augustine or a Prince Bishop of Durham or a mediæval pope.

"What is the ministration of a bishop of to-day, to which my brother has been called? In principle it is first the 'testifying of the gospel of the grace of God,' and then 'the declaration of the whole counsel of God.' This first function is the personal testimony of a bishop's life to be lived in the outdoors of our modern day. By all means within our power, and in all ways within our reach, we are to touch the man and the woman, the great interests and activities, the institutions, the corporations, the social questions, the live issues, the things that men are thinking and talking about, and doing now. I am proud to remember the example of my own dear father's work, as the great bishop that he was, instinct with interest and energy in all public questions and in every patriotic issue. It is an inspiration and a lesson to remember that the two great bishops of Durham in our time, scholars and saints both of them, were settlers of strikes in the Black Country in England. And I am glad that it was a bishop who opened the way for the great movement of municipal reform in Greater New York.



BISHOP BURGESS OF LONG ISLAND.

"I am glad to feel that the day has gone by which overshadowed the altar with the pulpits and subordinated sacraments to sermons; and also the day that counted preaching foolishness, and so made preaching foolish by its neglect. I believe the office of a bishop as a preacher needs magnifying. In a way he has the largest opportunity for preaching that a man can have. 'The whole counsel of God' does not mean, of course, the attempt to convey all the revelation of faith and duty in each sermon, but does mean that wholeness, roundness, proportionateness, symmetry, must eminently characterize all apostolic preaching.

"No man can read the great sermons preached at Paul's cross in the seventeenth century by Jewel and Dennis and then in St. Paul's Cathedral in our own time by Liddon and Church, without recognizing that the men could not have changed places or the sermons have changed time; and without recognizing how saturated the preacher of the changeless truth must be with the temper and tone of his age.

"The declaration of the whole counsel of God is the courageous denunciation of the sins of the time, the proclamation of salvation as being God's offer, not of remission of penalty, but of riddance of sin, both uttered out of the consciousness of a fellow sinner's sympathy with other temptations than his own, and followed by public efforts to help in the removal of temptations, in the betterment of conditions, in the obtaining of better laws, in the securing of their more honest administration. Beside this, it must be the insistence upon the truth that the salvation which Jesus brings is something here and now, is the healing of sin and the removal of its presence out of our life on earth. We are face to face everywhere with problems of irreligion and immorality, as the preacher of righteousness has always been. The mere denunciation of them will not save one boy from the loss of his purity, or one girl from shame, or one man from drunkenness, or one home from desecration, or one life from degradation. It is ours to help in the solution of the great problems of modern society; to insist, as the present Bishop of London has said, that it is blasphemous 'to think that God made His physical laws so that men could not obey His moral laws.'

"The observance of the Lord's Day in refusal as well as in religious ways, the regulation, within bounds of decent safety, of the liquor traffic;

the protection of young people from the contamination of vice and sensuality, the banishment of the professional gambler, whose ruinous traffic is no less destructive of conscience and character than lust and liquor are—these things we must strive for. Oh, for the preaching of a crusade to rescue from the control of infidelity and indifference the thousand sepulchres of the souls of men in which a dead Christ is buried, who was once alive in them, who can be raised up again in them. All this against the sins of the rich as well as against the sins of the poor, against the polygamy of modern divorce, against impurity and infidelity in man or woman in whatever station and under whatever name, against the unknown Syrophenician woman, with her seven husbands, but also against Herod on his throne with Philip's wife, against the sin of gambling in the drawing-rooms of the rich, in the 'hells' of the baser sort or in the immoral recklessness of the stock market. God's whole counsel, God's counsel to everybody, God's counsel about everything that makes for virtue, that rebukes vice, that calls sin by its own name, that helps men to live as they would want to die and to die so that they will live forever—this is our mission and our message to this age."

Turning then to the subject of Christian unity, Bishop Doane pleaded for the subordination of personal temperament, inherited tradition, and schools of thought to more important things. "When the mind gets so absorbed in accessories," he said, "that the one effort of the minister and the one test of soundness and success in his ministry turn largely on external things there is an absolute absence of wholeness from even his ritual declaration of the Gospel. And when the movement goes beyond this, imports and insists upon foreign names and titles, restores the use of the reserved Sacrament, questionable for any purpose, to use it for the unatholic purpose of a so-called benediction with it, measures the growth of catholic truth by the number of mediæval milestones that mark its crablike progress and perverts valuable and venerable customs into compulsory enactments of binding obligation, then it seems to me the chief pastors of the church are called on to speak out, not bitterly and controversially, but in the appeal to the reasonableness of men's minds and the honesty of men's consciences, to the danger of offence to the average man, to the unattractiveness of anaëronisms.

"It is sheer blindness, alike to natural facts and to the spirit and temper of the age, to imagine that we are likely to fulfill our mission to the age, in the country in which we live, by harking back to forms and phrases belonging to a communion which is foreign in its allegiance, in its constitution and in its character, to the American people and in the century in which we live. The eye that looks out for a restored unity in Christendom to-day must see the present, must look toward the future, must cling to a primitive and not a modern past, must oppose and not assimilate itself to the papal assumption and the Roman claim. We have far more in common, in all our religious thought and faith, with the Protestant than with the Roman world. Surely the great evangelical verities of the catholic creeds, which we hold in common with the Protestant communions, are a far closer bond with them than can be knit with the modern Roman additions to the ancient creeds, which have out-riden the Trent in their insouciance, since the decrees of the pseudo-councils of our own day, I believe it to be our most solemn duty, and I thank God we are fitting to do it, to present and proclaim, to all who hear, the counsel of God, in this part of its wholeness, that there can be order in the ministry and dignity in the worship, without the subordination of that order to a foreign hierarchy, and without the withdrawal of the liturgy from the language of the people, or the substitution of even the holiest humanity for the worship of God alone. Surely the hope of restored unity lies, not in the dream (which is not even iridescent) of procuring the infallible reversal of an infallible decision by an infallible man, but in persuading men who own themselves fallible as we are, to consider and correct what mistakes have been made in the past, and in being ready ourselves to study with them the method, by which the breaches made by impatience and inaccessibility three centuries ago may be healed up by the wiser councils of the present.

"And when we have learned that creeds deal with facts and not with opinions, that creeds are the anchorage of the fundamental verities to which we hold fast, with a large leeway in the open sea of religious opinions, we shall find the individual liberty which thinking men demand and which thinking men are free and safe to have just because they are made fast safely to the severe simplicity of 'the articles of the Christian faith.' For the 'wholeness of the counsel of God is exclusive as well as inclusive, taking in its wide sweep all that is of faith, all truth 'necessary to eternal salvation,' and shutting out from the closed completeness of its rounded circle things contrary to, and also things 'not concluded by the Scriptures.'

At the consecration service proper the Rev. Drs. Swentzel and McConnell presented the theotokion. The singing of the *Veni, Creator Spiritus* was very solemn and inspiring, the clear voice of Bishop Potter being distinctly heard throughout the edifice. Eight bishops laid their hands upon Dr. Burgess, who after the consecration entered the sanctuary and knelt at the altar. At the Communion the bishops, the Cathedral Chapter, the Standing Committee and the vestry of Grace Church received. The recessional hymn was "I heard a sound of voices." The utmost order prevailed throughout the whole service. The church was simply dressed, only the Christmas greens surrounding the pillars and covering the window-sills. Two bouquets of white lilies were the sole decorations of the altar. After the consecration service Bishop Burgess went to the home of Mrs. Edward H. Litchfield, where a luncheon was given in his honor. Many friends were invited to meet the Bishop.

## Philadelphia.

PHILADELPHIA, January 21, 1902.

THE following prayer has been set forth by the Bishop of Pennsylvania for public and private use in the diocese:—

"Almighty and Everlasting God, who by Thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised through Thy Son, Jesus Christ, to be with Thy Church to the end of the world: We beseech Thee to be with the Council of Thy Church soon to assemble in Thy Name and Presence.

"Put far from us all worldly thoughts and aims, and enable us to act as in Thy sight, and for Thy glory.

"Give us Thy grace, that we may follow after the things which make for peace, and that all things may be said and done with charity, the very bond of peace and of all virtues.

"Send to us, as Bishop Coadjutor of this Diocese, a man full of grace and wisdom, approved by Thee, who shall be to the flock of Christ a true shepherd: who shall feed Thy sheep and Thy lambs: who shall hold up the weak, heal the sick, bind up the broken, seek the lost: who shall be so merciful that he be not too remiss; so minister discipline that he forget not mercy: that when the Chief Shepherd shall appear, he and we may receive the never fading crown of glory, through Jesus Christ our Lord. Amen."

## THE SUNDAY SCHOOL INSTITUTE.

The thirty-second yearly meeting of the Teachers' Institute of the Sunday School Association of the Diocese of Pennsylvania, and the celebration of the twenty-fifth anniversary of the establishment of the Joint Diocesan Lesson Committee, were held on Monday, with over 1,000 delegates present at most of the sessions.

At 9 a. m. there was a celebration of the Holy Communion at the Church House, the celebrant being the Rev. James De Wolf Perry, D. D., president of the Standing Committee. The report of the recording secretary, C. K. Klink, showed a membership of 277 clergymen, 3,600 officers and teachers and 41,870 scholars. The Lenten and Easter offerings of \$21,977.37, from 163 schools, show an average of about \$14 per scholar and a 6 per cent. increase over the previous year. The afternoon session at the parish house of the Church of the Holy Apostles was opened by the rector, the Rev. N. S. Thomas, with devotional exercises. Mr. George C. Thomas, first vice-president of the Association, made a short address of welcome. The meeting then resolved itself into sectional conferences. The conference on the Primary Department was led by the Rev. L. N. Caley, met on the Intermediate Department by Mr. Ewing L. Miller, that on the Main School by the Rev. Edgar Cope, and that on Bible Classes by the Rev. J. B. Harding. Problems of method and procedure were propounded and discussed in the various departments.

At 3.30, in the church, the annual meeting was held, Dr. Perry presiding. At the annual election officers were selected unanimously as follows: Executive Board—president, the Rt. Rev. O. W. Whitaker, D. D., LL. D.; first vice-president, George C. Thomas, Holy Apostles'; second vice-president, Orlando Cresse, St. David's, Manayunk; recording secretary, Clarence K. Klink, Incarnation; corresponding secretary, the Rev. Herman L. Duhring, D. D.; treasurer, J. Lee Patton, St. Peter's, Germantown. Managers—the Rev. Messrs. Richard N. Thomas, Edgar Cope, Jacob LeRoy, W. B. Bodine, D. D., J. B. Harding, and Robert W. Forsyth; and Messrs. William Watersell, John E. Baird, Ewing L. Miller, Edmund A. Souder, Joseph P. Remington, Mahlon N. Kline, and Arthur G. Dickson.

The general conference immediately followed, of which Mr. George C. Thomas was chairman. The topic for discussion was "Is the Sunday School Fulfilling its Responsibilities and Rising to its Possibilities?" The close of a most inspiring and helpful day found the church thronged with teachers at a quarter to eight, with a full attendance of the clergy and lay choir of the parish. Dr. Perry presided, and stimulating addresses were delivered by Mr. George C. Thomas and the Rev. Messrs. E. H. Eckel of Williamsport, James S. Stone, D. D., of Chicago, and George W. Shinn, D. D., of Newton, Mass. Mr. Thomas spoke of some chapters in the history of the Diocesan Lessons scheme, of which this evening service was the twenty-fifth anniversary, and said that in sixty-five dioceses and missionary districts there were now 550,000 people studying these lessons. Mr. Eckel discussed the Sunday school as a training ground for lay workers, whose needs he defined as piety, knowledge, tact and sympathy. Dr. Stone treated of the reconciliation of theological differences, which tended to disappear as the teacher cultivated love for the Bible, the Church, the child's soul, and, supremely, for Christ. Dr. Shinn brought forth from the treasure of his experience an interesting description of the preparation and distribution of Sunday school material.

## THE BISHOP PAYNE DIVINITY SCHOOL'S NEEDS.

The Rev. W. A. R. Goodwin, rector of St. John's Church, Petersburg, Va., and one of the instructors in the Bishop Payne Divinity School, addressed the Clerical Brotherhood on Monday in behalf of that institution for the education of colored candidates for Holy Orders. The school this year has fourteen students, which is all that it can accommodate, although several more applied for admission. Three of its scholarships are controlled by the Evangelical Education Society, and one each by the Diocese of Virginia, Southern Virginia, Connecticut and Pennsylvania, the last-named being now represented by two students. The school's en-

dowment is \$430, and it receives \$1,500 from the Commission for Church Work among the Colored People and \$500 from the Virginia Theological Seminary. About \$2,000 more is needed to bring its income up to \$6,000, the amount of its present requirements.

The Rev. George Gunnell of Bellevue, Pa., read a suggestive essay before the Clerical Brotherhood on "Fatalism in Fiction and Modern Life," pointing out the true liberation of the human will in obedience to our Lord's commands. The Rev. Charles Hamilton McLane of Downingtown for the committee appointed to prepare a suitable minute on the death of the Rev. H. J. W. Allen of St. Paul's Church, West White-land, presented an appreciative report, which was unanimously adopted. The Rev. Richard G. Moses of Graces Church, Merchantville, N. J., will read a paper on Bishop Butler on Monday next.

A beautiful stained window to the memory of Mrs. Ann Eliza Hulls was placed in Graces Church, Mount Airy, last week by her husband, Mr. Ellsworth Hulls. The subject is St. Elizabeth, Queen of Hungary, whose great deeds of charity are recalled by the life of her whose memory is thus enshrined.

The Philadelphia Press has added itself to the daily newspapers that give special attention to religious news. Every Saturday the greater part of the eighth page is devoted to the churches of the city and to helpful hints on Sunday school lessons, Christian Endeavor topics, etc.

The Rev. Horace F. Fuller of Trinity Church, Southwark, who has been ill for nearly two months, though officiating in spite of his sickness for a considerable part of that time, has been granted a leave of absence, and left this week for Jacksonville, Fla. Mr. Fuller carries with him the best wishes of the members of the Clerical Brotherhood, of which he has for nine years been secretary, for his recovery.

The Rev. Charles Albert Rickacker preached his first sermon as rector of the Church of the Mediator on Sunday morning from St. John II. 11: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory." The sermon was a thoughtful and stimulating discussion of the unobtrusiveness and gradualness of our Lord's ministerial work, as illustrated by the fact that He took thirty years to prove His humanity before taking three to prove His divinity; by the fact that John the Baptist had to call attention to the descent of the dove and the voice from the cloud at our Lord's baptism; and that the people at the Cana wedding did not know that the water had been made wine till they tasted it. Mr. Rickacker is a fluent speaker both without and with manuscript, and has a style rather stilted nor overcolloquial. In an informal address after the Gospel for the day he appealed to his new parishioners to seek his acquaintance and make themselves known to him, and asked 144 of them to volunteer as active church workers in search of the great population about them that went to no church. A special service of welcome took place in the church on Sunday evening, at which the appointed speakers were the Rev. Dr. Samuel E. Appleton, rector emeritus, and the Rev. W. H. Graf of the Church of the Holy Comforter. A social reception will be given to Mr. Rickacker on Friday evening next in the parish house from 8 to 10 o'clock.

Bishop Potter this evening delivers the first of the William L. Bull lectures before the Divinity School on Christianity and Society, in the Church of the Holy Trinity. Heretofore it has been announced by the alumni committee of arrangements that the lectures would be delivered in the Church House, but the number of acceptances of invitations to be present received by the chairman, the Rev. Lyman P. Powell, is so great that it has already become evident that a large auditorium will be required. This evening's lecture is on "The Situation;" on Thursday evening, the 23d, the special subject is "The Capitalist;" on next Tuesday evening, the 25th, "The Laborer;" and on Thursday evening, the 30th, "The Consumer." There are sixty or seventy local members of the Christian Social Union and the Church Association for the Advancement of the Interests of Labor, who are naturally taking a keen interest in the course, and the organized labor bodies in this city are also likely to be largely represented at the lectures. The Bishop has been an active helper of C. A. L. for a decade, and his prominence in the new arbitration committee of the National Civic Federation makes his present message especially interesting.

The Council of the Philadelphia Branch of the Consumer's League will give an informal reception to Dr. John Graham Brooks, of Cambridge, Mass., president of the National League, in Holy Trinity parish house, Twentieth street below Walnut, on the afternoon of Monday, January 27th, at 3 o'clock. After an address by Dr. Brooks undergraduates of Bryn Mawr College will pour tea, and the following ladies assist in receiving guests: Mrs. Walter D. Conroy, Mrs. Samuel Chew, Mrs. Joseph P. Mumford, Mrs. Frank K. Hippie, Miss Mary S. Farnost, Miss Laura N. Platt, Mrs. Henry S. Lowher, and Mrs. J. Nicholas Mitchell. A cordial invitation is extended to all members and others interested in the work of the National League.

The annual dinner of the Church Club was held on Thursday evening at the Hotel Stratford. George C. Thomas, president of the club, presided, and made an address of welcome. He expressed regret at the absence of Bishop Whitaker, who, he was glad to state, was apparently growing stronger. The invocation was made by the Rev. W. T. Manning, of Tennessee. The Rev. Dr. Floyd W. Tomkins spoke on "The Modern Administration of Christianity." The Rev. Dr. W. R. Huntington, rector of Grace Church, New York, dealt with "The Outlook for the Episcopal Church," and addresses were made by Joseph Packard of Baltimore, and by the Bishop Coadjutor-elect of Colorado, the Rev. Dr. Charles S. Olmsted, whose remarks made an excellent impression.

# A Great University for the People. By Francis E. Clark.

**C**ORNELL UNIVERSITY as the eye sees it,—a magnificent cluster of buildings on a high hill overlooking a beautiful lake, in some respects the most lovely and picturesque site occupied by any American university. At night the twinkling lights of the city of Ithaca seem directly under the feet of the student on the hill, while by day the far-off ranges of low hills, the rippling waves of the long and narrow "finger lake," and the curious gorges,—great gashes which some

a remarkable character, at the feet of his patron saint, Higher Education, a free-will offering such as the world has seldom known.

He gave it, too, with this sentiment which has become a motto of the university, often quoted, and influential in its present-day life:—"I WOULD FOUND AN INSTITUTION WHERE ANY PERSON CAN FIND INSTRUCTION IN ANY STUDY."

This is the crowning glory of Cornell. It is a people's university. Here without distinction of sex or race, of color or class,

These, then, are the two great ideas of Cornell, the ideas which have made it great and which, within little more than one-tenth of the time demanded by other universities to achieve their growth, has placed it side by side in rank with the most venerable of them all,—the equal right of every person to knowledge, the equal worth of every subject of study.

Let me quote once more from the admirable and eloquent address of President Schurman on this subject.

If you once admit according to the American idea that every man has a right to the pursuit of knowledge as well as of happiness, it must follow that every subject of study is of equal good. The curiosity of one mind may direct itself upon languages, of another upon machinery; but if Sanskrit finds one man, sets him thinking, and develops his powers, and opens to him a storehouse of information, and if the steam engine does the same for another man, and brings him a livelihood as well, it is more praiseworthy to call the one man educated and the other uneducated.

The practical sense of the community has long since recognized that a man may be as truly educated in business or in the workshop as in the laboratory or the seminary. And the people's university must rest upon this indubitable insight. Its curriculum must embrace the inventions of our own day, the sciences of the moderns, the learning of the ancients,—in a word, everything capable of theoretic consideration, everything in which the mind of man is rationally interested. Such a universal programme would also have a

fine moral influence. Instead of puffing us up with conceit, and leading us to disparage those who have not taken our particular course, it would be a perpetual reminder of the limits of our attainments and of the variety of human interests, and it could secretly fail to deepen our idea of that infinite mind in whom are contained all those treasures of wisdom and knowledge which man strives to apprehend in broken and disconnected fragments.

These quotations, as I have said, strike the key-note of the university, and account for its growth and amazing prosperity. They contain no empty boast, either, for these ideas are carried out to the letter. Here are winter courses for poor farmers' boys who have to work the rest of the year. Here the struggling student can hold up his head as high as (and probably a good deal higher than) Boss Croker's son himself. Here agriculture and the mechanic arts are raised to the level of the fine arts and the exact sciences, and there is as little classical snobishness as in any university beneath the sun.

For all this, great credit is due to those who have from the beginning guided the affairs of the university. In a remarkable way the plain, practical, democratic notions of Ezra Cornell were carried out. The institution has been remarkably fortunate in its presidents. Andrew D. White, our distinguished minister to Germany, was the first president.

Jacob Gould Schurman, the present president, stands in the foremost rank of the distinguished list of American college administrators. He is a statesman as well as

a scholar, a man whose vigorous intellect and remarkable executive powers would fill the chair of the president of the United States quite as full as the chair of the president of Cornell University; a man who has tested his statesmanship in the Philippines as well as in important stations in his own land, and who still in the prime of his earlier manhood has apparently many years of still more distinguished service before him.

But this article would be incomplete unless I said a word about the moral and religious influences surrounding the university. I am glad to testify that these greatest of all ideals are not neglected in this people's university. As one of the university preachers for several successive years I can say that this institution, which was founded on a purely secular basis, which is thought by some to cultivate a materialistic philosophy

and contempt of religious things, has as warm and earnest a religious spirit and as good a type of morality as any of the great universities of our country, quite as good, as it seems to me, as that which prevails to-day in many of our smaller New England denominational colleges that were founded by the Puritans especially to teach religion.

The vigorous Young Men's Christian Association is largely responsible for this. To be sure, the active religious workers among the three thousand students are (as in most Eastern colleges, more's the pity) a mere handful; but an Association that can develop such men as Mott, Hicks, and Rose, and its present efficient secretary, Andrews, has a source of vitality and power which only the religion of Christ can furnish. Long may this noble university be renowned, not only for its splendid buildings on its slightly hill, not only for its innumerable courses and for its magnificent endowment of millions of dollars, but for its more precious dower of democracy, devotion to high ideals, good morals, and a vital religion.



PRESIDENT SCHURMAN

## THOUGHTS BY IVAN PANIN.

Condemn no one until you have been in his place.

Reputation must be gained by many deeds; it can be lost by only one.

Self-love is an excellent critic, but only of others, not of one's self.

I have seen a well-written letter by one who had neither hands nor feet. I am yet to see a good deed done by one who has neither head nor heart.

Who tells falsehood about me misrepresents me, but who tells only truth about me does not yet represent me. To represent me he must indeed tell truth, but truth told in love.

Animals when once they have gained our affection never lose it; they cannot talk.



THE UNIVERSITY LIBRARY.

Titan has scooped out of Mother Earth,—combine to make the scene unique and charming.

Cornell University, as the mind views it,—a cluster not only of noble buildings on a commanding hill, but a cluster of colleges, each one thoroughly equipped, each the best of its kind, and all pervaded by the central dominating influence of the university spirit. A cluster of colleges where almost anything that any youth in America should know can be taught. A cluster of colleges with a unique history of marvellous expansion and a prospect of indefinite growth in the future. The classics and the highest mathematics, law and medicine, engineering and mechanics, agriculture and every allied art, are here taught in a most thorough way.

Cornell University to the eye of the spirit,—a great institution where the highest things of all are not neglected, where the college chapel is crowded Sunday after Sunday, and the Christian Association is a great, vital force with its Bible-study classes, its mission classes, its Student Volunteer Band, its prayer meetings, and its benevolent work.

Such in a few paragraphs is my opinion of this magnificent university which in a single generation has taken its place in the very forefront of the foremost American institutions of learning.

The story of the founder of Cornell is the old, familiar, ever-romantic story of the poor American boy who used his opportunities; of the young man who had the gift of vision, who dreamed dreams and saw visions, until at last his most glorious dream embodied itself in the classic stone and brick and mortar which we now call Cornell University.

Fortune did not soon or suddenly drop her treasures into Ezra Cornell's lap. She did not allow him to open her Pandora's box at once. He was not only a poor boy, but for years and years a poor man, laboring with his hands, but all the time keeping his wits alert. He saw the wonderful possibilities of the electric telegraph before other men saw it. He invested his earnings in telegraph enterprises. He had the energy and the determination to hold on to them in the darkest days, and to press forward on his chosen road to fortune until at last a vast and substantial reward was his. Then he laid the accumulations of a lifetime, together with the accumulated wisdom and persistence of

of poverty or wealth, are gathered nearly three thousand young men and women (about one-tenth as many young women as young men) pursuing an almost infinite variety of courses, but all fitting themselves in this democratic, scholarly atmosphere for the larger duties of later life.

I cannot so well express the genius and spirit of this great school as in the words of its honored president, Dr. Schurman.

A people's university, if it is true to the spirit of our age, must hold all subjects equally reputable and provide instruction in all life. Least of all can it afford to omit those industrial arts which lie at the foundation of modern life. But with them it must include every interest of the people which admits of scientific treatment. The masses and the classes must both be represented, or, rather, such a university can recognize no such distinction; for the object of every occupation must be esteemed equally significant. The analysis of soils is as important as the analysis of literature; the steam engine is as sacred as Greek; philosophy is not more venerable than road-making; a house is as rational as the geometry of bodies. We must no longer dream that the little section of knowledge we cultivate is the holy of holies. Every atom of the universe is equally worthy of regard.

"All are but parts of one stupendous whole. Whose body nature is and God the soul."

In God's universe there is nothing common or unclean, and whatever is known about it must have a place in the curriculum of a people's university.



SAGE COLLEGE, FROM THE NORTH.



# Changes in the International Sunday-School Lessons.

By Rev. A. F. Schauffler, D. D., Member of the International Sunday-School Lesson Committee.



IN 1872 the International uniform lesson system of Sunday-school lessons was adopted by the leading Sunday-school workers of the United States. The ruling idea of this system was to cover the whole Bible in the course, which was not to exceed seven (later six) years. In the midst of much good report and some evil report this system has held its own with wonderful tenacity these many years. Some minor changes have been made from time to time by the committee, but on the whole the original idea has been adhered to quite consistently.

The last Lesson Committee, elected at the Boston convention in 1897 to prepare the lessons for 1900 to 1905 inclusive, adopted a new plan for Bible-study, and laid out the six years' course along purely biographical lines. Both the Old and the New Testament are now being studied with this as the governing thought, and so far as we have heard this method has been more popular than any other thus far adopted. It gives to the study that living, palpitating interest that always attaches to what men and women do, think, suffer, achieve.

From time to time, and with increasing emphasis, the call has come to the Lesson Committee for another course adapted to the very small scholars. It has been urged that they cannot profitably study the same lessons that are studied by the rest of the scholars. This cry has had special reference to children under six years of age, whose mental equipment is of necessity very limited. As a result, the Lesson Committee appointed a subcommittee to prepare

such a course, to be called "The Beginners' Course," to run for one year, the thought being that this course could well be gone over repeatedly until the little children graduated into the higher classes.

No sooner had the committee got to work, however, than it was apparent that there were many plans in the minds of the teachers of the younger classes, which were mutually antagonistic. The committee received written or oral plans from more than fifty such workers among the children. Some felt that it was all-important that the line of the lessons should be strictly chronological. They would begin at Genesis, and so go on to Revelation. On the other hand, there were those who wanted to emphasize "nature-studies" to such a degree as almost to turn the Sunday school into a secular kindergarten. Some wanted the miraculous not to be taught as miraculous, but only as that which was natural. Here one wished the church year to be strictly observed; and there another, to have no regard to that year. Good suggestions abounded, and, alas! poor ones as well. Thus the proverb, "Many men of many minds," proved once more true.

The result of all this deliberation was that the committee adopted a one year's course, which conforms partly to the church year and endeavors to lead the mind of the child along those lines of truth which are most important, and at the same time to introduce the various themes so as to synchronize with the seasons of the year.

This course is supposed to begin with September. Here we begin with that which

lies nearest the child's experience; namely, home life, and the first lesson deals with the child Samuel in his home. From that the natural progress is toward that earthly home that God has prepared for His children, and we study the creation. Then comes the preparation of this earthly home; and we learn of the creation of plants, animals, and at last the creation of man himself. These lessons occupy the month of September.

Of course the next step is God's care for that which He has created, and we pass on to "God's Loving Care." After several lessons setting this forth we come to November, and here the thought of Thanksgiving becomes prominent. Themes setting forth the praises of children, lepers, and lame men, praising God for His mercies, lead to the true Thanksgiving theme of "Praising God for All Things."

In December the leading thought is that of "God's Great Gift," and the lessons are arranged leading up to Christmas. Having in the last lesson for the year dealt with the Christ child, it is but natural to deal with His early years, and January is given up to the childhood of Jesus.

As we come toward Easter, again the season of the year governs us, and we prepare for the resurrection of Jesus by introducing the rejuvenation of all nature in spring-time, and so pass on to the resurrection of our blessed Lord and the new life here and hereafter, that He has prepared for those who love Him.

Next we consider the great virtues that all should cultivate, dealing with obedience,

friendship, helpfulness, and closing the course with reverence and prayer.

This course of lessons has already been passed over to the hands of the various lesson-publishers, who in turn will give them to their lesson-writers to prepare them for the use of teachers. Of course this will take some time, and teachers can hardly expect to have them in their hands until late in the spring. Just here it may be said that, if any teachers wish to begin this one year's course at any other time than in the month of September, they can easily do so, and yet preserve the natural sequence above alluded to, by commencing at the corresponding month, and then continuing the lessons through to the end.

Another demand that has arisen has been for an advanced course adapted to Bible classes. Here, too, the lesson committee has done that which seemed the wisest thing under the circumstances. It has appointed a second subcommittee to prepare a two years' course for adults, and to present the same to the next International Sunday-school convention, which is to meet in Denver in June of this year. It will then be for that authoritative convention to adopt, reject, or alter the course, and give it forth to the Sunday-school public.

These, then, are the three advanced steps taken by the present Lesson Committee; namely, the adoption of a biographical series of lessons, the presentation of a beginners' course of one year, and the preparation of an advanced course, the last to be acted on by the coming convention in Denver.

New York City.

## Where the Denominations Get Together.

The Progress of Interdenominational Federation on Mission Fields.

By Rev. James S. Dennis, D. D.\*



INTERDENOMINATIONAL co-operation in missions seems to be like a "spirit in the wheels" as the great work of the church of Christ in foreign lands enters the new century. It can hardly be called federation as yet, in the current sense of that term. It is indicative rather of a desire for co-operation, which reveals itself in a free, spontaneous clasping of hands, the drawing together of hearts, the putting of shoulder to shoulder. It involves a search for the essential creed and the co-operative programme which can be carried out with the least possible friction in life and movement.

It is clear that Christian missionaries to-day are adopting a determined policy of unified action, springing out of an earnest aspiration after harmonious and concentrated endeavor. Within certain limits they are actually realizing ideals of church unity. This is timely and significant.

All true workers for Christ and humanity in distant lands serve one Master, obey one command, aim at one result, face one common foe, and hope for one common victory. It is time that they should feel the inspiration of one fellowship, present one front in their strategic forward movements, and reflect in their practical service the supreme guidance of the one Spirit who leads them.

Never has the Master's prayer "that they all may be one" seemed to stir the heart of the church at home and abroad more than at the present time. It is not, however, a matter to be forced by legislation, or to be regulated by restrictions, or to be promoted by any rude handling of cherished convictions; but it is to spring spontaneously, and no doubt gradually, out of mutual good will, broad sympathy, generous recognition of an already existing unity of purpose, courteous tolerance of differences in non-essentials, and alert readiness to co-operate in the interests of common efficiency. It is astonishing to see how barriers of feeling

and tradition seem to fade away and vanish if hearts are sympathetic, and men see eye to eye and speak face to face with a single aim to prosper Christ's work.

Just a bird's-eye glance at the foreign fields will convince us that this unifying movement is hopeful, and has attained a very significant momentum.

In Japan it seems to be the watchword of the hour to close up the ranks. Not only is each denominational family becoming one household of faith, and ignoring petty distinctions which have hitherto been too intrusive and hampering, but a strong movement in the direction of permanent co-operation between different denominations has taken formal shape. What has been called the "Twentieth-Century Movement," inaugurated by the Japan Evangelical Alliance, in co-operation with various missionary bodies, for a vigorous evangelistic campaign is already producing hopeful results.

The Methodist churches of Japan connected with the different missions have resolved to take steps to organize a United Japanese Methodist Church, and have issued a formal statement of the plan, which includes a General Conference and also an Annual Conference representative of the whole "Japan Methodist Church." This is not, let it be observed, an exclusively missionary scheme, but a project in which the Japanese native Christians are deeply interested.

A more significant movement, however, than this is to be noted. In connection with the great missionary conference held at Tokyo in October, 1900, a committee was appointed to promote the cause of interdenominational co-operation, and in March, 1901, they promulgated a "Constitution of the Standing Committee of Co-operating Christian Missions in Japan." The function of this committee in a single word is the furtherance of harmonious and combined missionary service on the part of the prominent denominations in Japan. Along the lines of evangelistic work, in the literary output, in promoting fellowship, in securing joint action when necessary, in guarding the common interests of all Christian churches, in securing uniformity of method, in the distribution of missionary

forces, and in cultivating a spirit of harmony in Japanese Christianity, this committee is expected to have a most useful function.

In prompt accord with the spirit of this scheme a statement has been issued by the Missionary Association of Central Japan, and signed by many of the leading missionaries, including two bishops of the Episcopal Church, emphasizing the idea of Christian unity, and embodying a prayer on its behalf to be used in the churches of Japan. Another striking feature of the situation is a "Letter on Unity" by one of the Church of England leaders, Bishop Fyson, of Hakodate, accompanied by an "Open Letter" signed by all the Bishops of the *Nippon Seikokwai*, or Episcopal Church in Japan. Listen to these significant words from Bishop Fyson's letter: "God has set before us in this land an open door for reunion, such as cannot be found elsewhere in all the world. It is our duty and privilege to enter this open door, and to seize upon every opportunity that presents itself for forwarding this movement."

The recent visit of Mr. John R. Mott to Japan seems to have coincided with a deeply earnest and harmonious evangelistic movement of the united churches, and the reports which we receive of crowded meetings and fruitful results are indeed cheering.

In China there is also a Missionary Alliance, recently formed, the basis of which is a plan for organized co-operation among missionary societies. Separate provinces, as, for example, Shantung, are also taking practical action of a more local range to secure concord in purpose and action.

At a representative conference of all the Presbyterian missions in Central China, held at Shanghai in October, 1901, the unifying idea was to the front. "This conference earnestly desires the unity of the Christian church in China, and cordially welcomes all opportunities of co-operation with all sections of the church," was the leading clause of a series of resolutions. The action taken dealt practically with Presbyterian union, "organic or federal, as may be found practicable," and contemplated the immediate establishment of a union theological seminary, a representative Presbyterian pe-

riodical, and a forward movement for church extension along union lines. This Presbyterian coalition, however, was stated distinctly not to be the goal of desire, but to be only a half-way house to a larger and wider union, so far as practicable, of all Christian denominations. *The Chinese Recorder* of November, 1901, gives a full account of this interesting gathering.

Substantially the same effort in the direction of Presbyterian unity has already passed beyond the stage of discussion in India. It has been stirring the thoughts of Indian missionaries for many years, and has culminated this last year in two prominent movements, having their foot at Allahabad in the north and Madras in the South.

The Synod of South India, representing the Scotch Presbyterian and American Reformed missions of southern India, was constituted at Vellore, October 21, 1901, as the representative body of what is henceforth to be designated as the South India United Church. Its confession of faith, constitution, and canons have been drawn up in a broad and irenic spirit to express in simple, untechnical language the essentials of biblical doctrine.

So admirably has this work been done that the leaders of the movement in North India for the formation of a similar coalition of Presbyterian missions under the title of the United Church of India, have recommended the adoption of these constitutional documents by their own proposed United Church.

An article by Dr. Jacob Chamberlain in *The Christian Patriot* of Madras, referring to these significant events, closes as follows: "We earnestly hope for similar movements for union in other church families, Lutheran, Baptist, Methodist, and the others; for, when all Christians in India are organically united in six or eight strong, self-governing churches, free from Occidental control, a working federal union can the more easily be accomplished, harmony in all divisions of Christ's army secured, and the conversion of India hastened by more than one generation." Hitherto there have been thirty-five "distinct, unrelated, and somewhat antagonistic church organizations in India." The reduction of these to six or eight would be a

\*Dr. Dennis, the author of "Christian Missions and Social Progress," is probably the ablest living writer on missionary themes. At our request he has prepared this article, on a subject in which the readers of our paper take a special interest.—E.D.]

signal and impressive forward step towards the goal of an ideal union.

Similar desirable results are to be recorded as already consummated in connection with the Presbyterian churches of Australia, where the Federal Assembly of the Presbyterian Church of Australia and Tasmania met in Sydney, July 24, 1901. Almost simultaneously the Methodist bodies represented by the Wesleyan Methodists, the Primitive Methodists, and the United Methodist Free Churches, and the Bible Christians, are either already united or on record in all the colonies as committed to the project of union.

The Church of England in Australia also seems to be moved with a desire at least to consider the possibilities of closer fellowship and co-operation with sister churches. What other meaning can be attached to the introduction by one of their bishops of the pressing at a recent synod of the following resolution: "That this Synod is profoundly conscious of the evils of division, and, believing that the unity of the church is agreeable to the will of God, urgently prays the Australian bench of bishops to consider the whole question of Christian unity, and to approach the various Christian communions with an invitation to their leaders for united prayer and deliberation on the subject?"

No wonder that the Hallejuich Chorus rang out at the meeting of the first Presbyterian General Assembly of Australia. Will the time come soon when Christian brethren of all denominations shall signalize a univer-

sal union of Christian hearts by balletuichs that shall echo in all the churches of Christ?

In South Africa, too, the Presbyterian Church of South Africa is already constituted and planning enlarged and united effort in both its colonial and its missionary enterprises. The Presbyterian Synod of Mexico now represents the same consummation, although not yet a year old.

The inauguration of evangelical missionary work in the Philippines has been characterized by one striking feature, and that is the formation at the outset of an Evangelical Union of the Philippine Islands. The missionaries of different churches have united at the start on the basis of co-operative effort, with a view to harmony, efficiency, and practical economy of plan and operation.

Many bright things shall yet come out of missions. They are not only the hope of deluded and distressed souls in the bondage of ignorance, but they are in a very real sense the hope of a favored and tempted church in an environment of sensuous abundance and worldly allurements. They shall have a saving power if the church is faithful; they shall keep alive the heroic and sacrificial spirit in our Christianity; they shall discover anew the supreme redemptive mission of the gospel; they shall hasten the growth of a coming passion for unity in all branches of the living church; and shall give to the Saviour's own prayer an illustrative answer so impressive and inspiring that we may surely hope before the close of the

century to see the old high walls of a now divided Christian church fall slowly to pieces and crumble into curious ecclesiastical mounds covering the debris of that once dominant but then all-but-forgotten sectarianism of post-Reformation Christianity.

New York, N. Y.

## Automobile Stories



By Rev. Louis Albert Banks, D.D.

### XI. Out of Fuel.

I WAS called into the country the other day on some business, and took a long drive over the country road. Suddenly, as I came down a hill, I came across an automobile standing at one side of the road. There was a man standing by it, who, on our inquiry whether anything was wrong, said that he and his companion had run out of fuel. They thought they had taken plenty with them; but the roads had been worse than they expected, and so his companion had had to walk to a town two or three miles away to get some fuel.

Immediately I thought of those five foolish girls whom Jesus tells us about, who went to the wedding without oil enough in their lamps to burn through the night. I suppose that if the bridegroom had come at once nobody would have found out that they

were foolish. It was the long waiting that discovered them. So, if the roads had been good, this automobile would have gone home. We must always have plenty of oil on hand to feed the fires of life. The Christian never needs to be left side-tracked for lack of spiritual energy. God gives abundantly to all who ask in faith.

### XII. A Lack of Self-Mastery.

A PITIFUL accident happened not long ago, in which an automobile figured. A lady was driving, and running at a fair pace. Just ahead of her, down the road, a policeman was walking and leading his horse. The horse was not entirely trained to the sights and sounds of the park; and so, when the policeman started to lead him out of the way, the horse shied, and flung his master back in the track of the automobile. In the sudden emergency the driver of the automobile was confused, and could not immediately master the machine; and so because of a lack of mastery on both sides the policeman was killed.

One cannot read of this incident without feeling that self-mastery is a wonderful thing. The writer of the book of Proverbs never said anything more splendid than when he declared, "He that ruleth his own spirit is greater than he that taketh a city." Let every man and every woman learn to control their own natures, and then hold them reverently obedient to the higher control of the heavenly King.

# The Men Who May Not Vote. By Mary A. Lathbury.

A CHINAMAN seems to me more like an animal than a man. His face is wholly expressionless, and he appears to have no human interests."

We were waiting for a New York street-car, and my friend was led to speak in this way because she saw through the window of a laundry the familiar figure of the sphinx of our mixed population, his bronze face patiently fixed, without sign of thought or feeling, upon the work under his hand.

"Let us go inside a moment," I said. My friend followed me, and the sphinx turned to me with a perfectly respectful manner, but with a dull eye and a blank face, and waited my order. I said a few words to him about a mission Sunday school, inviting him to visit it and join it if not engaged elsewhere. Almost with the first word something dawned in the dark face, and twinkled into a positive glow as he tried to tell me that he belonged to a Sunday school, and pointed to some texts that hung upon his walls.

"He was positively ugly," said my friend, "but just now he looked almost beautiful." "I have seen a Chinaman look wholly beautiful," I said, "when his soul had risen to his face."

A young Chinese boy had been brought to this country by his brothers for the usual purpose of making money to support the family in China. He had come from a farming community, and was so far educated as to be able to read the Chinese classics. He picked up a bit of paper in a street of San Francisco one day. It was a part of a Chinese tract, upon which were printed a few words about the Lord Jesus Christ. He resolved while standing there that he would find out all that was to be known about Him if it took a lifetime. Soon after this he came to New York and appeared at a Chinese mission Sunday school, and was seated in the class of a motherly and intelligent lady. She found him to be a very eager and thoughtful pupil; and, though he scarcely knew the English alphabet, he learned so rapidly during his one weekly lesson of an hour that he was soon reading the New Testament, and was finding out about the Lord Jesus Christ as he had resolved to do.

It is an experience that we can never know—that of reading the story of Jesus for the first time as we read the pages of a new and absorbing book, fresh from the press. When our boy was reading the story of the raising of Lazarus, his teacher noted the inward excitement, the drops of perspiration that gathered upon his forehead; and, when he had finished the words, "and he that was dead came forth," he sank back in his seat exhausted; the strain was over, and his faith had been met. It did not occur to him to doubt the Scripture narrative, but to raise the dead—only God could do that!

In about a year after his coming he united with the church on profession of faith, and grew rapidly into a promising Christian manhood. His thirst for an education was such that, his teachers opening the way, he entered upon study at the mission under the direction of a Chinese gentleman who was a graduate of Yale University. The opposition of his family in this country and in China brought about a state of things that verged on the tragic, and caused our student great suffering; but he held fast to his purpose. Soon after he entered a seminary from which he graduated with honor at the end of four years, his first teacher, whom he

knew among the Chinese? The serene patience, gentleness, good will, courtesy, hospitality, tact, and intelligence of many of them become a deeper wonder to me after a ten years' acquaintance with them. Nor is perception, that faculty of finer minds, lacking.

A happy-natured boy had been brought very low with pneumonia. It is probable that he had little care or proper treatment, but after his recovery he had nothing to say of his sufferings; yet as a little child would relate it, he told me a strange story of his recovery. When, alone in the night he felt himself slipping out of life, a man stood by

faces of such as have lived the life of the spirit and have conquered the flesh. He was sincerely religious according to his light. I should be very glad to recall our conversation, but I can recall only the impression that was made upon me. We talked of the life of the spirit, of the conquest of self, of the new life, of faith and charity, comparing the ideal of the older religion with that of the new, and finding that in essentials we differed very little. The great simplicity of this man, and the entire absence of self-consciousness that marked his manner, have remained a vivid remembrance for many years; and I classify him in my mind with Christians of ripe experience. "Other sheep I have," said our Lord, "which are not of this fold; them also I must bring." Who shall say that He did not include "these from the land of Sinim"?

Some have suffered death through the brutality of a class that may become citizens, though the Chinese may not. One gentle Chinese Christian of New York was shot and instantly killed by a young ruffian who had been drinking, and with his gang was passing a group of Chinese who were on this Sunday afternoon talking over a coming festival in the Sunday school.

Another, going on his quiet way, was struck on the breast by one of a gang of hoodlums, and was afterward taken to a hospital. There he patiently suffered for a few weeks, and then died. But he never uttered a word of complaint against the hand that struck him. Patient, grateful, smiling, he went out of a life which was dear to him as to any other, and never knew that he was joining the goodly company of martyrs.

The daily dying that many of them suffer at the hands of "the powers that prey" in every large city cannot be known, because of the uncomplaining patience of the Chinese, and their desire to be reckoned among good citizens. By paying dues promptly and making no trouble they try to win their way among the industries, only two or three of which they are allowed to enter. They covet no one's money or position; yet the beggars and anarchists who come among us are treated to fewer insults and unkindnesses than are these silent people of the East.

They are an alien race, and with many of us the width of the world is between us and the laundry sphinx as really as if he had never left China. But is it not better to think of the Father's fold, of the great family that was cradled in the Orient, and whose Saviour was born a Jew, and remember the words, "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself"?

Cambridge, Mass.



READING THE NEW TESTAMENT FOR THE FIRST TIME.

calls his American mother, making the full course possible to him. He afterward entered the New York Law School, of which he is now a graduate.

For seven or eight years he has been superintendent of the mission Sunday school in which he first learned to read the Word. Best of all, he has been loved, honored, and thoroughly trusted by both Chinese and American friends from the beginning. So has the Lord Jesus met and honored the faith of a Chinese boy who believed and followed Him, with only a torn bit of paper which bore His name for a clew. "Blessed are they that have not seen, and yet have believed."

How shall I attempt to sketch even in rapid outline the Christian gentlemen I have

his bed, who called him by name, and said, "Jesus Christ maketh thee whole." He believed that he had seen the Lord, and certainly, looking at his face and listening to his voice, I could not but believe it, too.

Another and older man once made me a visit, brought by the young man whose story I have told at length, and who acted as interpreter. The elder man was greatly respected, even revered, by all Chinese; for his religion was genuine, though it was not distinctly Christian. His deep readings in Confucius and the religionists had not prejudiced him against Jesus Christ, whom he read, and held as a great prophet. His fasting and prayer for three years after the death of his father had produced the chastened look that we often find on the



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Is Hell Preached Enough?

**C**ERTAINLY hell is not much preached. The love of God is preached. The glories of heaven are preached. The comforts of our religion in sorrow and pain and failure are preached. Sometimes even to the exclusion of these, the social hearings of Christianity are preached—the gospel of generosity, of honesty, of helpfulness. Sometimes, quite to the exclusion of any gospel, politics are preached, and current history, and science at fourth hand. But there is no doubt that hell is very little preached. Who of our readers can remember hearing a sermon entirely devoted to hell, its existence and its terrors?

And yet it should be preached. Because, in the first place, hell exists. The testimony of our Lord should be sufficient on this point. It is reinforced, however, though reinforcement is not needed, by all the evidence of our reason and observation. We see many men growing worse and worse up to their dying day. We see their characters becoming absolutely fixed in evil and impotence. Often they are unconscious of it, but we can see their punishment gathering slowly but surely around them, even in this life. We have no grounds in reason or revelation for expecting any change to be forced upon them in another life. Just as, on contemplating the sunset of a noble career, we are irresistibly led to imagine its continuance and increase in glory forever, so, in watching the last days of a bad man, instinctively we paint the picture of eternal woe. It seems reasonable to believe in heaven. It is not our reason, but our pity and our horror, that objects to the doctrine of hell.

In the second place, hell should be preached because millions are going there. The world is growing better all the time, but it is still fearfully wicked, and no one can look abroad over it with the thought of eternity in his heart, and not tremble to view the enormous mass of misery speeding recklessly to its infinite doom.

In the third place, hell should be preached because "the fear of the Lord is the beginning of wisdom; fear must come first. The reason why the church's love of God is often so weak is because it is not firmly founded upon respect for His authority and awe at His majestic power. Sinners must be made to feel the terrors of the law, before they will appreciate the graces of the gospel.

In the fourth place, even Christians need to be reminded of the peril of hell. We need to see the pit whence we were dug. We need to put more spirit into our daily prayer, "Deliver us from evil."

Again, men will honor a preacher that deals with such a strong theme. Men long for virile preaching, preaching that has to do frankly and forcefully with the eternal truths, and not with the surface reflections of them on our current history.

not expect to win sinners till you have preached the whole truth, and testified, as solemnly as our Saviour testified, to that terrible alternative, the place "where their worm dieth not, and their fire is not quenched."

Away with Anarchy!

**T**HE House Judiciary committee has been sitting out what sense there is in the multitude of anti-anarchistic measures presented to Congress. It has tried to steer a middle course between jealous regard for freedom of speech, and excessive and oppressive measures.

The bill reported by Chairman Ray aims at the following ends: 1. To protect the President and those in the line of succession to his office. 2. To protect ministers and ambassadors of foreign governments. 3. To prevent the open approval of anarchy, and such teaching as would tend to breed lawlessness. 4. To prevent the immigration or naturalization of those that hold or teach pernicious political doctrines. 5. To prevent conspiracy in this country to murder the rulers of other countries. 6. To provide adequate and uniform punishment for these offences wherever committed.

Senator Hear, of the Senate Judiciary committee, has introduced into the Senate a bill prescribing the death penalty for an attempt, whether successful or not, to kill the President or any one in the line of succession, or the chief ruler of any foreign country.

A penalty of twenty years' imprisonment is provided for instigating or aiding such an attempt, and a penalty of five years' imprisonment for threatening to kill any of the persons named.

The bill also authorizes and directs the secretary of war to detail a guard for the President.

Both measures seem moderate and wise. May they prove to be the ounce of prevention that will deter assassins in the future.

Russia's Latest Move.

**R**USSIA'S persistent efforts to extend her dominions keep observers busy in trying to keep up with the development of her schemes. One week her hand is seen in movements in one quarter of the globe; the next week attention is drawn in an opposite direction. Turkey, Persia, Afghanistan, Korea, China, are some of the lands affected by her designs. Just now Manchuria is once more the square on her chessboard that is exciting most attention.

Immediately after the troubles in China suspicion was aroused by Russia's occupation of Manchuria. She assured the nations then that so soon as order was restored and the safety of her railroad interests there secured she would withdraw if the course taken by other powers did not prevent. Last year she tried by threats to force China into signing a secret treaty that would virtually have surrendered the coveted territory. This plan was thwarted by the interference of the other nations, but Russia did not abandon her attempts; she only tried other measures.

The latest development is that Russia has been working for a secret treaty for the founding of a Russo-Chinese bank that would practically transfer the control of Manchuria's commercial and financial affairs. Against this, Great Britain, Japan, and the United States have made a protest. The United States a year ago warned China that it would be dangerous for her to consider any proposition of a private nature involving the surrender of territory or incurring financial obligations to any one nation. Russia's action is regarded as in violation of her pledges not to seek to gain exclusive political or financial advantages from China. Other nations will probably make a pro-

test more vigorous than that of the United States. But Russia may claim that such opposition is of just such a character as to set her free from her conditional promise about withdrawing from Manchuria. She has established herself there; she is not in the habit of giving up prey that she has once seized; and it seems plain that on one pretext or another she proposes to stay where she is. If the other nations say that she shall not, they will have to settle an interesting problem as to the way of preventing it, and the undertaking will not be a light one.

Pan-American Conclusions.

**T**HE adoption of the plan of international arbitration, as it occupied much of the attention of the Pan-American Congress, which lately closed its deliberations in Mexico, was also the most conspicuous result of the sessions.

But some other results of the gathering, if not of the first importance, are at least significant.

Such a meeting gives opportunity for the suggestion of great enterprises that would benefit several countries and can be carried out only by their co-operation. Such a scheme is that for a comprehensive inter-continental railroad system, which a special committee is to seek to promote. Another is that for a great inland waterway through South America. For the special consideration of this it is proposed to call a conference at Rio Janeiro within a year. The suggestion is to connect the Amazon and the La Plata systems by a short canal, to supply canals around cataraets, and to make other needed improvements so as to furnish a practicable river route from the mouth of the Orinoco to Buenos Ayres and Montevideo.

Occasion was taken to express hearty appreciation of the purpose of the United States to construct an interoceanic canal.

The influence of Mexico was made apparent in many ways, which promises good for her and for the countries that try to pattern after her progressive measures. This influence gives the more weight to what has been styled the Diaz doctrine. The position of President Diaz, of Mexico, as brought out in connection with the conference, is the simple one that America's international laws rest on peace, and that this must depend on respect for the sovereignty, independence, and territorial integrity of all the American nations. This supplement to the Monroe doctrine won cordial assent.

By no means least in importance was the assumption that this Congress would in a few years be followed by another. To make a regular feature of such gatherings, which emphasize ties of common interest instead of jealousities, is one of the best assurances of peace and progress.

Alas for Judge Jerome!

**J**UDGE JEROME is a disappointment to the Christian people of the country. We were ready to make him one of our heroes. We have not yet wholly given him up. But his present attitude seems to us entirely indefensible.

The spectacle of a New York district attorney, lobbying at Albany for his own bill permitting the saloons of that great city to be open between one and eleven on Sunday afternoons, is most deplorable. He does not favor the plan of submitting the question to the people for decision. He is reported as admitting that such a referendum would be defeated in favor of Sunday closing by a majority of 50,000. He is seeking to impose Sunday saloons upon his city by act of the legislature.

We do not question the purity of his motives, and the honesty of those that think with him. But we do question, and more than question, his acquiescence in evil, and his admission that it cannot be conquered. "You can't close the saloons on Sunday," is his assertion. "If you try, you only introduce a system of blackmail and corruption." That assertion takes it for granted that blackmail is worse than legalized Sunday opening, which we doubt. Nor do we believe that a brave city government would find it impossible to purify the police and prevent blackmail and corruption. No one has ventured to charge the majority of New York citizens with being Sunday tipplers. It is admitted that the majority desire the Sunday closing of the saloons. Has

the majority no right that the law-makers and the law-enforcers are bound to respect? O, for the time when decent men everywhere, of whatever party, voters and officials together, shall unite to say: "The saloon is wrong. Sunday and weekday, it is wrong. If it exists at all, it must exist against our protest, and in spite of our determined and unceasing assaults!"

A Sweeping Proclamation.

**P**RESIDENT ROOSEVELT, with characteristic force and thoroughness, has issued the following executive order. It is only a sentence, but there's a volume in it:—

"All officers and employees of the United States of every description, serving in or under any of the executive departments, and whether so serving in or out of Washington, are hereby forbidden either directly or indirectly, individually or through associations, to solicit an increase of pay or to influence or attempt to influence in their own interests any legislation whatever, either before Congress or its committees or in any way save through the heads of the departments in or under which they serve, on penalty of dismissal from the government service. THEODORE ROOSEVELT."

At first sight, that may seem hard. What! is a man forbidden to better his condition? Is he to make no complaint of injustice? Is he to submit to unfair wages and improper treatment? Is not the sacred right of petition here denied?

Not at all. The order simply bids the employees of the government to remember that they are in its employ and not in the employ of Congress. If our office boy wants an increase of salary, we insist that he shall come to us with his request, and not to the editor of *The Daily Eagle* over the way, asking him to bring pressure to bear upon us. If our office boy took the latter step, he would be dismissed as promptly as President Roosevelt proposes to dismiss the logging subordinates of the executive departments of our government.

The President is right, as usual.

Beer and Education.

**O**UT of fairness to the Massachusetts Institute of Technology, and President Pritchett, we have hitherto said nothing about the countenancing of beer-drinking at a recent student banquet in the college, at which members of the faculty were present. We have just listened, however, to a long-promised statement on the matter by President Pritchett, and we are compelled to enter an emphatic protest against the views which he plainly holds.

The address was made before a large audience of Boston ministers. It took the ground that every young man must decide for himself, or against total abstinence. As to beer and wine, the whole tenor of President Pritchett's address was in favor of their moderate use. He even pointed to the example of our Lord Himself as sanctioning his position. And he closed with the high-sounding assertion that "whether you should become a total abstainer or a moderate user of wine is a far less important question than whether, having made up your mind on this question, you follow the truth as you see it, courageously."

It is a matter of public concern what our college presidents think and teach about temperance. It is not essential to a young man's education that he fight out his temperance principles against the subtle allurements of wine-drinking professors and beer-guzzling college banquets. The Christian world has "made up its mind on this question," and it means to follow the truth as it sees it, courageously." It refuses to believe for an instant that Christ, if He were now in the flesh, would be a "moderate drinker." It recalls His prayer, "lead us not into temptation," and holds the instructors of its youth to the spirit of that petition. Even if a young man here and there could be proved able to stop with moderate drinking, the church would bid him abstain for his weaker brother's sake.

No; the educator who is fit to have charge of our young men is the one who will bid them keep their bodies pure, keep their wills strong, be manly enough to defy harmful social customs, and put no enmity into their mouths to steal away their brains,

services, and that there should be no difference made in the treatment of Christians and non-Christians, does not seem to operate to the disadvantage of Christian work among them:—

When it is borne in mind that no difference of treatment whatever is made between those who become Christians in the asylums and those who cling to their old beliefs it is a strong evidence that "the Gospel is the power of God unto salvation," that out of the two thousand and odd lepers in the Mission asylums there are about 1,600 who are Christians, and almost every one of these has been converted from Hinduism or some of the other non-Christian religions.

In most cases even these poor outcasts resist the Gospel message at first; but by and by the sweetness of the story, that Christ loves and died for even such as these, coupled with the practical evidence of Christian care and sympathy which is every day manifested to them, has a softening effect, and when once the spell of error is broken they come, usually in numbers together, asking to be admitted into the Christian Church.

Not long ago "ten lepers" were baptized in the asylum at Miraj in the South Marathi country, and the eagerness depicted on their faces as each one anxiously waited for his or her turn to come showed that they realized something of the great privilege being bestowed upon them and the great change which was taking place in their lives.

## CONTRIBUTED.

### THE MORIBUND HOUSE.

*By D. MacGillivray, C. P. Mission, Shanghai.*

On the banks of the Hoogli at Calcutta stands a beautiful building with this singular title. Attracted by the name we examine it closely, but we can discover no signs that the house is in extremis. It stands firmly planted on the bank, high up from the sleeping waters of the river. We enter, and lo, we discover the secret of the name. Moribund Hindoos are seen deposited here to await in close proximity to the sacred waters "the trying article and hour of death." And has China no such Moribund House? Yes, but it stands not on the sacred banks of the Hindoos' dreams, but on the banks of Lethe, the river of forgetfulness. Many a thing, good as well as bad, has already slid in, and many another is following fast.

The divine music of the Emperor SHUN which was "perfectly beautiful and perfectly good," has completely passed away. It still lingered in the time of CONFUCIUS. He heard it once, and for three months after he did not know the taste of meat. Where has it gone? It is lost to mortal ears, though not lost, the scientists tell us, to the store of the Universal Force, of which it formed a part. We mourn it, especially when our ears are assailed with what Celestials now call harmony.

The Feudal System has gone too, as completely as it disappeared from Europe. For long, the knights of China fought among themselves as merrily as over the knights of the Middle Ages, until a masterful Overlord

arose, and swept them off the chessboard forever. He was so proud of the achievement that he called himself the "First Emperor." Now, CONFUCIUS was a firm advocate of feudalism. Why then do not the scholars of China advocate it? What a tremendous piece of the doctrines of the Sage fell into Lethe with the feudal system. Will anything more follow? No, nothing that does not deserve to, assuredly. But one thing will, the fetishism which bows down to a piece of wood and thinks it is honouring the "Master."

The old exclusiveness is moribund also. He dies hard it is true, and thinks to draw the breath of life a little longer by retreating into the dens and caves of the interior, but "The Open Door" is after him, and the death-rattle is in his throat. Tarow him in, with none so poor as do him reverence. He is an anachronism, even his old friends are getting tired of him, and as the waters close over his head, there's none on the bank to save him. Chinese and foreigners alike will wonder why they ever tolerated him at all.

And what about Superstition? The disappearance of his old friend Exclusiveness is heavily undermining his constitution; so closely were they joined together, that some almost thought that "in their death they would not be divided." The ancient spirits of the Night cannot away with the scream of the factory and locomotive whistle. The humming of the telegraph wires gets on their nerves. The plough of the syndicate passes over their resting-places, and bands of steel bind them down; albeit they seek another home. The "Green Dragon" may bury his head a thousand feet below some mountain, but even there the drill of the engineer will find him and smite him through. The "White Tiger," too, must look alive, or he will be in danger of losing his hide. The god of War himself, than whom China in this dynasty honours no god more deeply, is mystified by smokeless powder, and a new terminology of arms, offensive and defensive. He himself is getting weaker, he knows not why. The Zeit-Geist is after him, and soon he too will be borne to the river's edge and share the same fate as Diana of the Ephesians, "that great goddess whom all the world once worshipped," but is now only to be found in a few museums. Young China itself deals blows at Superstition, in the interests of a pure Confucianism, and is hastening the end.

And so there are many other ideas which are moribund in China, e.g., the idea that missionaries are political agents, the idea that China is the centre of the Universe with all the other kingdoms nowhere, the idea that China is self-contained and self-sufficient, the idea that an official can slam his yamen doors in the face of a hunted man with impunity, the idea that dirt is essential to health, the idea that foot-binding is beautiful. All these and more will soon share the fate of Gilara. At present our eyes are fixed on another. His name is Likin. Some say he has one foot already in, while others foretell a longer lease of life. For ourselves we believe that there is now a new generation being educated in China which will see to that gentleman sooner or later, apart from the advice of more or less disinterested friends.

THE DECENNIAL MISSIONARY CONFERENCE  
AT MADRAS.

The Fourth Decennial Missionary Conference opened at Madras on the 11th December. Though the number of attending delegates was considerably smaller than at the two preceding conferences, the body was more representative, and what was lost in mere numbers probably gained in the wider scope and fuller discussion of problems which the present system of representation affords. In addition to those attending as delegates from the various Protestant Missions throughout India, a number of missionaries were also present as visitors.

On the day previous to the opening of the Conference proper, a meeting for prayer was held at noon in the Y. M. C. A. Hall, attended by a large number of missionaries. Bishop Warne, of the Methodist Episcopal Church presided, and the Rev. Dr. Torrey gave a helpful and stimulating address on prayer.

To the great regret of those present at the Conference, the Rev. Dr. Wm. Miller, Principal of the Madras Christian College, who was to have presided at the opening session, was unable to be present, on account of illness. In his absence the Rev. E. W. Kellett, of the Christian College, gave the opening address of welcome to the delegates on behalf of the Madras Committee of the Conference. After referring to the arrangements which had been made for the Conference and for the comfort of the delegates attending, he expressed the hope that, though the present series of meetings was something of an experiment, and the time in which to make all the necessary preparations had been rather short, the Conference would nevertheless be a success, and a great success.

Dr. John Murdoch, of the Christian Literature Society, was then called upon to extend to the delegates the welcome of the Madras missionaries. Dr. Murdoch spoke as follows:—

Christian Friends,—As senior member of the Madras Missionary Conference, I have been asked to welcome you to our city. This I now do in the name of the Master. May the richest blessing from on High attend the Conference, may it not only be eminently useful to India, but may it, in some respects, exert a beneficial influence on Missionary policy throughout the world.

Considering by whom I am to be followed and the business before you, my remarks will be confined to one or two encouragements in your work.

I landed at Colombo in 1844. No general census of Missions was then available, but the number of Indian Christians could not have much exceeded 100,000. In 1861 they numbered 213,000, thirty years later, at the Bombay Decennial Conference, they were reported as 671,000. In 1900 they had increased to 1,012,000. With such progress, well may we "thank God, and take our courage."

But we may hope, in the future, for even greater things than these. The Providential plan is often a long coming

preparation, and then a rapid development. Sir Alfred Lyall is an experienced statesman of great ability, without any missionary bias. In his *Asiatic Studies* he expresses the opinion that India "will be carried swiftly through phases which have occupied long stages in the lifetime of all other nations."

But although the general outlook is so bright, we shall have our seasons of despondency. What then? Let me give you my own experience. When I first came to Madras, nearly fifty years ago, I made little way, and wrote a long letter on the subject to my warm friend, the first Bishop of Colombo. His reply simply was:—"O tarry thou the Lord's leisure; be strong, and He shall comfort thy heart, and put thou thy trust in the Lord." Often since when I have said, "All these things are against me," have I ended by acknowledging, "He hath done all things well."

I conclude my very brief remarks by reminding you of Carey's noble watchword, which we all should adopt, "Expect great things from God, attempt great things for God."

It was significant, and typical of the broad spirit of charity and unity which pervaded the Conference, that Dr. Henry Whitehead, the Bishop of Madras, delivered the address to the Conference on behalf of the Christian community of Madras. The address exhibits such a breadth of sympathy and catholicity of spirit, as well as such a comprehensive view of the present position and prospects of Christianity in India that we give it in full. Dr. Whitehead said:—

It is my privilege to-day to offer the Conference a hearty welcome on behalf of my fellow Christians in Madras, and as their representative I will venture to say that it is a happy circumstance that at the beginning of this new century Madras should be our place of meeting. The Presidency of Madras has long been the most Christian part of India, and not for the first time in history the light of truth has shone most brilliantly in what the shallow judgment of the world has accounted a benighted spot. I hope therefore that it is not presumptuous on my part to think it right and fitting that at the beginning of a new century missionaries should come from all parts of India to the fountain head of Indian Christianity.

But I do not wish to appear to-day simply "as a *laudator temporis acti*." Certainly to-day we have no need to turn back to the history of mission work in India in the distant past as a cordial for drooping spirits. We have met together under the most encouraging circumstances. For many years at the end of the nineteenth century missionaries in India had to bear the reproach of ill-success. Statistics were appealed to as a conclusive proof that mission work was a failure, that the amount of labour and money spent was out of all proportion to the number of people converted, that the conversion of India to Christianity was not within the range of practical politics,

Now however we need not be ashamed to speak with our critics in the past. The results of the last census are in the hands of the public, and they can decide for themselves as to the success or failure of Indian missions when judged by the rough and ready test of numerical increase.

But while we thank God from the bottom of our hearts that the reproach of ill-success has thus been rolled away from our mission work in India, that the Word of God has so mightily grown and prevailed, and that we are enabled to begin the work of the twentieth century with victory in view, at the same time the statistics of the last census cannot fail to give rise to many questions that deserve our serious and anxious consideration.

#### INCREASE IN CHRISTIAN COMMUNITY.

In the first place we feel bound to ask what are the causes that have led to this vast increase of numbers in the Christian community of India. A mere increase of numbers is not in itself a cause of rejoicing. It was not the crowds that flocked about Him, but the few that believed in Him that formed the solid result of our Lord's work on earth. And before we can look with satisfaction upon the large numbers that during this last ten years have flocked into the Church of Christ, we need to ask what are the causes that have led to this rapid increase of numbers.

The answer to the question is not a simple one.

(i) Partly it is due to the effect of Christianity upon the life of the Christian community.

The superior moral discipline of the Christian Church, the greater care of the children, the freedom from caste prejudices and restraints, more rational marriage customs, better medical attendance, and a higher standard of education diffused throughout the whole community especially among the women, all these causes combined naturally lead to a much more rapid increase of population among the Christians than among either the Hindus or Mohammedans.

(ii) Partly again it is due to the power of truth. There are numbers of men and women throughout India who are won over to the Christian Church year by year through the attractive power of truth. "The soul of man" as Tertullian said 1,700 years ago is "naturally Christian." And in every country where Christianity is preached there are men and women who find in the Gospel the pearl of great price and are ready to sell all that they have to buy it.

(iii) But in the case of the great mass movements which during the last ten years have mainly contributed to swell the numbers of the Christian community we must frankly recognise the fact that the motives impelling these movements have been of a very mixed character. In South India the accessions to the Christian Church during this period have been mainly though not exclusively from the humbler ranks of the Hindu population: and there can be little doubt that social causes have very largely co-operated with individual conviction of the truth of Christianity in bringing men

and women to Christ. But in admitting that we do not condemn the movements.

The pariah has been kept for centuries by the Hindu religion in a state of hopeless degradation. He knows that the contempt with which he is treated and the hardship he endures are the direct and necessary result of the religion of his forefathers. Suddenly he is confronted with Christianity. He finds for the first time a religion which treats him as a man, tells him of the true dignity of his human nature, sweeps away the barriers which separate him from his kind and proclaims to him that he is in common with the Englishman and the Brahmin a son of God and an inheritor of the kingdom of heaven. And that Gospel of freedom comes home to his heart with the conviction of truth. He judges Christianity by the fruits that he can see and understand. And who will venture to maintain that he is wrong in doing so?

The despised classes in Judæa were attracted to Christ by the fact that He showed them sympathy and treated them as men. It is the same to-day. The outcastes of Hindu society have flocked to Christ in thousands mainly because they find in Him a sympathy and a life that Hinduism denies them.

That, I believe, is the simple explanation of the mass movement that has taken place for the last twenty years and is taking place still among the pariahs of South India towards Christianity.

And we need not regret the fact that the spread of Christianity during the last twenty years has taken place mainly among the lowest grades of Hindu Society. I know that it is sometimes said that missionaries are making a mistake in sweeping such large masses of pariahs into the Church and that this conversion of the pariahs will be a fatal obstacle to the future conversion of the upper castes, especially of the Brahmins. But the objection is, I think, based upon a misconception as to the past history of Christian missions in India and the essential nature of the work of Jesus Christ.

The Brahmins and upper castes have had their chance. For more than fifty years the Gospel has been preached constantly and earnestly by able and devoted missionaries throughout all the larger cities of India to the more cultured classes. It is only within the last few years that missionaries in South India have been compelled by the force of circumstances, rather than led by any deliberate design, to turn to the pariah. And the recent movements have been only another illustration of a fundamental principle that has governed the spread of Christianity from the first. The Gospel has first been preached to those who by birth, education and hereditary training have been naturally fitted to receive it, and when as a class they have rejected it, then it has been offered to those who sat in darkness and the shadow of death. And the crowning proof of the truth and power of Christianity in every age lies precisely in this fact that the poor and despised have the Gospel preached to them. Nor is there ever an obstacle to the spread of Christian truth among the more cultured classes: the fatal obstacle to the acceptance of Christianity at all times is

pride; and if pride forbids men to enter the kingdom of Heaven with the ostent and poor it is impossible for them to enter into it at all. A Christianity that deliberately excluded the pariahs from the Christian Church, nay, a Christianity that did not earnestly and prayerfully strive to bring them in would be no Christianity at all.

#### THE NEED OF UNITY.

But now let me turn for a few minutes to the future. The successes of the past ten years will be no inducement to relax our efforts. This Conference has not met to glory over the past, but to prepare by mutual counsel and encouragement for still more vigorous work in the years that are coming. As we look forward to the future then what is the chief need, what is the thing most wanted to enable the Christian Church to advance by leaps and bounds and to rise to a higher moral and spiritual life? I would answer without hesitation, *Unity*.

The divisions and disunion of the Christian Church have been no doubt a source of weakness in the past: but their influence is likely to be far more disastrous in the present century. The evil of disunion does not show itself so conspicuously in the spread of Christianity and the conversion of non-Christians, as in the edification of the Church itself. Both Hindus and Mahomedans are thoroughly familiar with the existence of different and even hostile sects within their own religions. It is no shock to them to find the same state of things in the Christian Church. Disunion is no more an argument to them for the falsity of Christianity than for the falsity of Hinduism or Mahomedanism. I doubt therefore whether the divisions of Christendom have been in the past a very serious obstacle to the acceptance of Christianity by Hindus and Mahomedans. On the other hand the evil of division makes itself felt with fatal effect on the life of Christian community itself, and so indirectly has greatly impaired the force of that moral appeal which the life of Christian Church should make to the world. The weakened life of a divided body cannot bear that moral witness to the world for which Our Lord prayed in His great prayer for Unity in the night before His passion.

Whatever evil then our unhappy divisions may have done to the cause of Christ in India in the nineteenth century I believe that those evils will be greatly intensified in the twentieth as Christian Church grows and increases and needs more and more strength and discipline of a corporate life. And if there is one thing more than another which we need to pray for and strive for in the interests of our common Christianity and the great cause we have at heart it is the gift of Unity.

If, then, this is our greatest need in the future what practically can we do to try and make unity possible? To say that a thing is needed for the advance and welfare of God's Kingdom on earth is to imply that it is possible. And to say that it is possible, is to imply that something should be done to try and bring it about. Well, I think that there are three things that we can all do to bring Unity, which now seems such a hopeless ideal, within the range of practical politics.

(1) First we can all earnestly pray for it. We all believe implicitly in the power of prayer, and know that Our Lord has promised that if two of us agree touching anything that we ask in His Name God will grant it. Let us all unite day by day in earnestly and faithfully praying for unity, and when the Conference next meets ten years hence, Unity will seem a much less distant ideal than it does to-day.

(2) And then, secondly, we must not be afraid to look boldly in the face the real causes and grounds of our divisions. Nothing, I believe, could be more fatal to the great cause of unity than an unreal affectation of unity arrived at by ignoring or glossing over the principles of truth on which we differ. Unity can only be based upon truth, and if ever our divisions are to be healed and we are to be really one body in Christ we must not be afraid to confess to one another that we regard the principles on which we differ as matters of serious importance. If it were not so, our divisions and separations would stand self-condemned at the bar of conscience. I could not stand here to-day to address you as a member of the Church of England if I thought for a moment that we met upon any other basis than that of a frank though sorrowful admission that the matters on which we cannot yet see eye to eye are matters of serious importance.

If we regarded the questions that divide us as matters of slight or no importance our divisions would be due to a spirit of wilful and wanton schism. For mere trifles which do not affect the truth as it is in Jesus we should have rent the Body of Christ asunder. If we honestly believed that this was so, we ought to hang down our heads with shame and confess at once that we were unworthy to meet together as ministers of the Gospel. Our bitterest enemies could scarcely pass upon us a severer condemnation.

But on the other hand if we differ, as I hold we do, on matters which are of deep importance and on principles for which we honestly believe it is our duty earnestly to contend, then, however sad and disastrous our divisions may be, at any rate they are a sign of our loyalty to truth: they spring, not from a spirit of wilful schism, but from a sensitive regard to the purity and fulness of that faith which was once for all delivered to the saints. And while we deeply deplore our divisions and pray earnestly that God may heal them, at the same time we can hope and believe that God will, in His mercy, override our honest ignorance for good, and that the Holy Spirit will in time lead us into all the truth: and we have no difficulty in gladly and thankfully recognising the fact that the power of the Holy Spirit is manifesting itself in the conversion of souls and in lives of wonderful beauty and devotion among those large bodies of Christians who differ from us upon matters of principle, and who even hold and teach what we regard as dangerous errors.

And when once the principles on which we differ are fairly faced, and prayerfully tested by the teaching of Holy Scripture we shall have got a long way towards an ultimate agreement. No one who believes in the

work of the Holy Spirit can doubt for a moment that if Christian men earnestly seek after truth in a spirit of humility and faith it is always possible for them to attain to any truth which is necessary for their guilty in Christ.

(3) And then, thirdly, we can abstain from irritating attacks and uncharitable judgments on our Christian brethren whose opinions differ from our own, and steadily abstain from adopting a policy of proselytism. The question of Mission Comity will come before the Conference, and it is one of the most important with which it has to deal. It will be a great gain to the cause of unity if we can come to an agreement on this one point and lay down some broad principles which commend themselves to the reason and conscience of the Conference as a body and which will have the effect of putting our mutual relations on a better footing. We must of course carefully guard the consciences of our Indian brethren and preserve to them that same liberty of thought which we claim for ourselves. We cannot treat them in religious matters as *Ascripti glebe*, nor can we, without going back on all our principles, maintain in India the mediæval maxim "*Cujus regio ejus religio.*" But on the other hand we can scrupulously abstain from any mutual interference which tends to impair the discipline of the Christian Church, and be content to work on our own lines among our own people and allow others to do the same.

Let us all earnestly and prayerfully seek after truth, be loyal to our own convictions, strive to illustrate the principles we profess by the power and beauty of a holy life, and we shall find that by the common effort to do God's will, according to the measure of faith given unto us we shall learn the doctrine whether it is of God.

I have ventured to say these few words on the wide subject of Unity of the Body of Christ, because I am profoundly convinced that our present state of disunion is contrary to the mind of Christ as revealed in Holy Scripture and that to acquiesce in division and separation is to set ourselves in passive opposition to the prayer of our great High Priest.

"Neither for these only do I pray, but for them also that believe on Me through their word; that they may be one even as Thou Father art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me."

May God give to us all through His Blessed Son the Spirit of Unity and brotherly love, enable us to speak the same thing and as members of one Body to bear one witness to the world of the truth as it is in Christ Jesus.

The remaining days of the week were devoted to the work of the eight committees appointed for the consideration of the various questions before the Conference, and the preparation of resolutions to be submitted and discussed in open conference, beginning with the following Monday, the rest of the time of the Conference was occupied with presenting of the reports of the several committees, and their consideration. Some of the more important of these we hope to give in our next issue.

## SPIRITUAL LIFE IN THE INDIAN CHURCH.

BY THE REV. T. WALKER, M. A.

(Continued)

[By an oversight the first part of this article was not credited to the *Harvest Field*, from which it was taken. Ed. I. S.]

II. *The Causes of Weakness.*—It behoves us to inquire carefully into the causes of our failure. What is it which is hindering the influx of God's power into the Church of India to-day? With so many congregations, especially in South India—with a steady increase of nominal adherents—how is it that we see so little spiritual life and energy? These are questions which every missionary ought to ask in the *secret chamber*, with a loyal determination to act upon the will of God when He Himself reveals the truth. I feel reluctant to press upon others the facts which I believe He has pressed upon myself, for circumstances differ in the various Missions. Moreover a dread of appearing to dogmatize comes over me as I write. These words will probably come to many whose experience and judgment are riper than my own. And yet I think I ought to state, in all humility, the observations which have been borne in strongly on my own mind. In doing so, I shall *aim at being practical*, for many brochures which I have read on such subjects have struck me as being largely theoretical. Our need, surely, is to discover actual hindrances and to deal with them at once.

I. *An Unspiritual Agency.*—I do not like the word "Agents," but it is the one ordinarily in vogue among us, "Workers" would be better. When, moreover, I use the term "an unspiritual Agency," I do not for one moment wish to imply that the whole agency of our Missions comes under that denomination. May God forbid. There are faithful Pastors, Evangelists, Catechists, Schoolmasters, Bible-women, School-mistresses, Colporteurs among us who are doing a real work for God. It is noticed that there is spiritual life, in greater or less degree, wherever the worker knows, by personal experience, the reality of true conversion. I think of a "living" Pastor whose advent to a new Pastorate was immediately followed by signs of spiritual life. I think of a catechist in whose congregation a real work of grace went on. I think of a Bible-woman who saw definite fruit from her work, because she had the life of Christ herself. I think of a Schoolmistress in whose school the little Hindu girls began to seek the Saviour, because their Teacher could command Him by her life. All this shows that, given a spiritual Agency, we should soon see a change in numbers of congregations. It only serves to give point to the fact intended, which is this, that the *unspiritual portion of our Agency is a fearful and a fatal hindrance to the spiritual life of the Indian Church.* But is it not true that there are workers in every Mission over whom we dare not write the words "converted," "spiritual," "godly"? Are men and women never appointed to God's work, as to whose spiritual qualifications we have no sort of *bona fide* guarantee? Are we never influenced by what the world would call "the exigencies of the case?" *Why* have a vacancy to fill, and we appoint the best applicant available, perhaps, though the appointed



In question may be an utter stranger to the life of Christ. Possibly we argue, "No one can read the heart, and it is almost impossible to know, in many cases, whether the would-be-worker is really converted or not." Granted that this is a real difficulty; and that, when we have done our best, we are liable to be deceived, does the difficulty in question excuse us from doing all that honest men can do, in dependence upon Divine wisdom and guidance, to keep out the unworthy and to admit only those who, after fair inquiry, seem to be spiritual men and women? Surely not. We have a serious responsibility to discharge, and we cannot rid ourselves of it. Of course, we shall make mistakes. Of course, we shall sometimes be deceived. But are we doing all we can to weed out from our Missions those who can give no evidence, even after patient trial, of true conversion, and to keep out of the work every unspiritual applicant? This is not a matter, let it be noted, of narrowing down the Kingdom of God. It is not a question of admitting men to, or excluding them from, the salvation of our Lord Jesus Christ. It is only and solely a question of appointing them as workers. This being so, we may surely take firm ground, and claim that no one shall be appointed to such a position who cannot give clear evidence of true conversion to God and a real acquaintance with Christ. The "blind" cannot "lead the blind" whatever may be their ability in teaching or in speaking. The "dead" cannot bring "life" into our schools and congregations. Those who have not experienced the power of God's salvation will never lead on others to deliverance from sin. In the case of Mission workers, I seriously question whether we have any right to give anyone "the benefit of the doubt." The risks involved are too great. We should hesitate, in an important journey, to trust ourselves to the guidance of a man who could not state positively, and give some evidence of the truth of his statement, that he knew the way. I would deprecate, also, the idea that a lower standard of spiritual qualification may be accepted in the case of schoolmasters. I know one large Mission in which Teachers of schools and colleges are not, in the current terminology, included under the head of "Spiritual Agents"!! But surely the conversion and training of the young is, to say the least, as vitally important as that of their elders.

It is my firm conviction that every converted worker is a centre of life, in greater or less degree; and that, on the other hand, every unconverted Agent is a hindrance and a bane. It is our bounden duty to rise superior to considerations of convenience and expediency. This is no case for 'making the best of the material at our disposal,' or for conforming with the practices of 'other Missions.' The point to face is this. Is it a fact, or is it not, that only spiritual men are able to do spiritual work? If it be, then it seems to me that our duty is plain and obvious. We ought at once, with prayer and care, to set about the work of weeding our Missions of those who cannot give something like clear evidence of a New Birth in Christ Jesus. Of course, this means trouble and the production, perhaps, of a good deal of our work. Let every man and woman now employed have

a full and fair opportunity of proving by their profession and their life that they are God's true children. If they cannot, after patient trial, they ought to go, no matter what trouble be involved. Let no worker be engaged in future who cannot give clear proof of regeneration by God's Holy Spirit. I repeat it, we shall make mistakes, but, if we prayerfully and carefully set about the task, we shall at least be divinely helped in removing some who are holding back blessing by their love of money and their worldly-mindedness, and whose work is one long failure because they have never passed from death unto life. Many of our schools and congregations are like Lazarus dead within the tomb; and, alas! many of our Agents are like the "stones" which shut them in. Does not the Voice of Him Who is the Resurrection and the Life call to us all to-day, "Take ye away the stone." In many cases, the people themselves can give us proof that their Agent is not a man of God. I believe that a little careful observation of the lives of our workers, and a little closer mingling with the members of their congregations, will throw light upon our path of duty.

Is this too high a standard? Surely not. I have taken the lower ground, that Mission workers, one and all, ought to be truly converted men and women, *But our Master has raised a higher standard.* He points to the great pre-requisite for fruitful service, over and beyond a true regeneration, *the Baptism of the Holy Ghost.* We need, and our workers need, not only a new heart but also "the tongue of fire." "Wait for the Promise of the Father," "Tarry ye until ye be endued with power from on high."

Beloved brethren in the Lord and in His work, have we not acted too much on utilitarian principles? Have we not, all of us, deviated sadly from the lines laid down in the Acts of the Apostles? Have we never "used lightness" in the choice of workers? Can we say honestly, before God, to-day that we believe all our Agents to be, beyond all doubt, converted men and women? God keep us from lowering His standard and from trampling it in the dust. Let us turn anew to Calvary, and learn afresh the tremendous cost of Christ's redemption. Let us realize, in view of His precious Blood, the infinite value of immortal souls. Let us think of the needs of India, and the enormous issues involved in the welfare of its Native church. Can we, dare we, commit these congregations to the care of "hireling" shepherds, or to the leading of "blind guides"? Are we not hindering God's gracious purposes in giving room to unconverted workers? I pray for myself,—may I include you also in the prayer?—"Deliver me from bloodguiltiness, O God, thou God of my salvation; and my tongue shall sing aloud of Thy righteousness."

2. *A Defective Presentation of the Gospel.* Unless I am mistaken, there are grave defects in the character of the preaching which is current in many of our churches. People are taught to believe in the Lord Jesus Christ in order to salvation, but there is not always a clear statement made as to what such "faith" is

United Prayer  
FOR  
MISSIONS ABROAD

*During the Week  
April 5th-12th*

1903





# A Week of Prayer for Missions Abroad

*April 5th to 12th, 1903*



THE Tenth Annual Conference of the Officers and Members of the Foreign Missions Boards in the United States and Canada, meeting in New York City in January, 1903, decided to ask all Christian people in the United States and Canada to join in a week of special prayer for the non-Christian world, for the men and women who are giving their lives to missionary work, and for the wider recognition by Christians everywhere of the duty and privilege of sharing more fully in the great task of world evangelization.

The period selected for this year, April 5th to 12th, both inclusive, is that which commemorates the Redeeming Death and Glorious Resurrection of Our Lord, Jesus Christ.

It will be apparent to everyone how appropriate it is to use these days for offering prayers and gifts, that the message of love revealed in the Incarnation of Our Lord, and the message of Life revealed in His Resurrection, may be fully proclaimed throughout the world for which He died.

The following suggestions for the observance of the week are respectfully offered to ministers and people; it being understood that it is the principle,

rather than the particular method which it is important to emphasize, and that the latter should be modified to meet local conditions, as may be thought best.

### I. BY CONGREGATIONS

In congregations having a daily service during the appointed week, it is suggested that special prayer for missions be offered as a part of the service; and that wherever practicable mention be made each day in sermons, addresses and intercessions of one or more of the topics included in the Common Daily Prayer and the Prayer Cycle suggested on pages 5, 6, & 7 of this leaflet.

In congregations having occasional services during the appointed week this plan may be modified as the conditions require.

### II. BY INDIVIDUALS

It is hoped that all persons receiving a copy of this leaflet will share in this week of common prayer for the extension of Christ's Kingdom:

(1) By following in connection with their daily private devotions the cycle on pages 6 & 7, or any adaptation of it that may seem desirable;

(2) By endeavoring to pause for a moment at noon each day of the week to offer prayer for missions and missionaries throughout the world.

### III. PARLOR MEETINGS

By joining with a few friends, in the home of one of them, on one or more evenings of the week for united prayer for missions and missionaries.

## Common Daily Prayer



¶ *For a realization of the need of the non-Christian world, its helplessness, its materialism, lust, and superstition; the inadequacy of its religions; its spiritual hopelessness.*

¶ *For political righteousness and stability; for religious liberty and peace.*

¶ *For missionaries, that they may be preserved in body and spirit, and may have greater access to the hearts of the people.*

¶ *For the establishment of native churches and Christian homes, and for the elevation of woman.*

¶ *For more consecration and sacrifice; for a full surrender to the Lordship of Christ; for a truer conception of the Mission of the Church.*

¶ *For the evangelization of the whole world and the establishment of the Kingdom of Christ.*



“That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.”

## Prayer Cycle



1. The Empires of Eastern Asia, Japan, China, Korea, Thibet and Siam. *For friendship and the decay of distrust; for continued progress; for openness of mind and heart on the part of Confucianist, Buddhist and Hindu toward the Gospel.*
2. Central and Western Asia, India, Afghanistan, Persia, Turkey, Arabia. *For religious liberty; for the elevation of woman; for freedom from famine; for the conversion of Mohammedans.*
3. The Continent of Africa. *For the extinction of the slave trade and the liquor traffic; for peace; for the evangelization of the Soudan, and all unreached tribes.*
4. The Countries at our doors, Mexico and Central and South America. *For the spread of purity of doctrine and of life; for the unreached Indians; for political righteousness and stability.*
5. The Islands of the Sea, the Philippines, Hawaii, Cuba, Porto Rico, the South Seas, Madagascar. *For the purification of American influence from all vice and irreligion; for confidence*

## Prayer Cycle



*and service; for justice and peace; for the end of slavery and impurity, and the conquest of Christianity.*

6. The Evangelization of the World. *For missionaries; for the Native Churches; for all inquirers and catechumens; for greater faith in God, for the establishment everywhere of Christian homes and the Christian Church, and the preaching of the Gospel to every creature.*
7. The Church at Home. *For ministers and people; for forgiveness for lethargy and indifference.*
8. The Church at Home. *For more prayer and more faith in God's desire to hear and answer prayer; for more love and obedience.*




“Pray ye the Lord of the harvest to send forth laborers.”

“Say, Thy kingdom come.”




**I**NASMUCH as this leaflet is to be used by the Christians of many communions in our land, and for the help of such as may desire it, the following prayers are suggested:



 **G**OD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*



 **F**ATHER of mercies, forgive, we pray thee, our unbelief, and so enlarge our hearts and enkindle our zeal that we may fervently desire the salvation of all men, and may with ready diligence labor in the extension of thy kingdom; for his sake who gave himself for the life of the world, thy Son our Saviour Jesus Christ. *Amen.*



ALMIGHTY and everlasting God, who dost govern all things in heaven and earth, we commend to thy fatherly care all whom thou hast called to take part in the missionary work of thy Church. Watch over them, we beseech thee, for good; defend them from all dangers both of body and soul, from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday; give thine Angels charge concerning them, and let thy Holy Spirit rule in their hearts, and prosper all their work to the glory of thy Holy Name; through Jesus Christ our Lord. *Amen.*



GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

**P**RAYER is essentially active and expansive. If we pray for the attainment of an object, we shall work for it also. If we learn to say, not with the lips only, but with the heart and the understanding, "Thy Kingdom come:" if we intensify our prayers by due reflection on the vastness and variety of the work for which we pray; if we take pains to gain a detailed knowledge of some part of the whole mission field; then we shall soon speak one to another of that which burns within us. Zeal will kindle zeal, where before silence chilled it; and devotion will pass into deed.

BROOKE FOSS WESTCOTT



**I** FEEL sure that, as long as we look on prayer chiefly as the means of maintaining our own Christian life, we shall not know fully what it is meant to be. But when we learn to regard it as the highest part of the work entrusted to us, the root and strength of all other work, we shall see that there is nothing that we so need to study and practice as the art of praying aright. \* \* \* It is only when the Church gives herself up to this holy work of intercession that we can expect the power of Christ to manifest itself in her behalf. \* \* \* With disciples full of faith in Himself, and bold in prayer to ask great things, Christ can conquer the world. "Lord, teach us to pray."

ANDREW MURRAY

**I**F all true believers on earth could only unite, not in repeating the words merely, but in uttering from the heart, and laying it as a daily burden on the heart, the first petition of Our Lord's Prayer, 'Thy Kingdom Come,' the nations would be shaken, and the Kingdom of God would begin to advance with mighty strides towards universal triumph.

JAMES M. THOBURN



**I**N January, 1793, after hearing the account of Mr. Thomas, a medical officer just returned from India, Mr. Fuller said, "We saw there was a gold mine in India, but it seemed almost as deep as the centre of the earth. Who will venture to explore it? 'I will go down,' said Mr. Carey, 'but remember that you must hold the ropes.' We solemnly engaged to do so; nor while we live shall we desert him."

COMMITTEE UNITED PRAYER  
FOR MISSIONS ABROAD  
25 BIBLE HOUSE, ASTOR PLACE  
NEW YORK



Copies of this leaflet may be  
obtained in any quantity at two  
cents each or fifty cents per  
hundred copies postpaid.

# United Prayer

FOR

## Missions Abroad



During the Week  
March 27th to April 3d

1904



# A Week of Prayer for Missions Abroad

*March 27th to April 3d, 1904*

**I**N April 1903 Christian people in the United States and Canada were asked to unite in a week of special prayer for missions abroad. The response to this suggestion was so general and cordial that the Annual Conference of the Foreign Missions Boards in the United States and Canada, meeting in New York in January, decided to repeat the request for these united intercessions during the week beginning March 27th and closing April 3rd 1904.

To prayers for the non-Christian world it is suggested that there be added intercessions for the men and women who are giving their lives for missionary work, and for a wider recognition by Christians in the home land of the duty and privilege of sharing more fully the inspiring enterprise of making our Lord known to the world.

For the more helpful observance of the week it is suggested that the topics included in the Common Daily Prayer be used in connection with the subject given for each day in the Prayer Cycle on pages 4 and 5, and it is hoped that this spirit of prayer may be carried into daily or mid-week church services, and be given expression at parlor or neighborhood meetings in private houses on one or more evenings, at family prayers and in daily private devotions.

# United Prayer for Missions Abroad



**P**raise—*For the unspeakable gift of God's love ; for the share He gives us in His work ; for those He has delivered from the power of darkness and translated into the Kingdom of His dear Son.*

## Common Daily Prayer

(1) **F**or a realization of the need of the non-Christian world: its helplessness, its poverty, its materialism, lust and superstition, the inadequacy of its religions ; its spiritual hopelessness.

(2) **F**or a truer conception of the Mission of the Church ; for more consecration and sacrifice ; for a full surrender to the Lordship of Christ ; and that the Lord of the harvest will thrust forth laborers into His harvest.

**F**or the missionaries that they may have a continual sense of Christ's presence ; and may have greater access to the hearts of the people.

**F**or the native Church that it may grow in faith and love and fruitfulness ; for more native workers.

**F**or the elevation of woman.

**F**or religious liberty and peace.

**F**or the evangelization of the whole world and the establishment of the Kingdom of Christ.



“That they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.”



# Prayer Cycle



## 1. The Evangelization of the World—

Total population of the World, estimated, 1,500,000,000. Nominal Christians, 500,000,000. Non-Christians, 1,000,000,000. Native Christians—Protestant Adherents in non-Christian countries and tribes 4,514,592.

Protestant Misionaries, 18,164. Native Workers, 78,350. Students in Christian Schools, 1,051,466. *For missionaries; for the Native Churches; for all inquirers and catechumens; for greater faith in God, for the establishment everywhere of Christian homes and the Christian Church, and the preaching of the Gospel to every creature.*

## 2. Eastern Asia—

Japan, China, Korea, Thibet and Siam. Total population, 454,000,000. Missionaries, 3,862, or one to every 118,000 people. Native Workers, 8,637, Protestant Adherents, 307,761, Students in Christian Schools, 57,464.

## 3. Central and Western Asia—

India, Afghanistan, Persia, Turkey, Arabia. Total population, 343,696,104. Missionaries, 4,989, or one to every 70,000 people. Native Workers, 30,222, Protestant Adherents, 1,356,339. Students in Christian Schools, 492,716.

# Prayer Cycle



## 4. The Continent of Africa—

Total population, 150,000,000. Missionaries, 3,051, or one to every 50,000 people. Native Workers, 15,732, Adherents, 851,180, Pupils, 205,047.

## 5. The Countries at Our Doors—

Mexico and Central and South America. Total population, 54,595,562. Missionaries, 994, or one to every 55,000 people. Native Workers, 1,927. Adherents, 142,208 Pupils, 29,287.

## 6. For the Islands of the Sea—

The Philippines, Hawaii, Cuba, Porto Rico, the South Seas, Madagascar.

Total population 49,138,356. Missionaries, 1,062, or one to every 46,000 people. Native Workers, 11,706, Adherents, 652,651, Pupils, 267,097.

## 7. For Reinforcements—

*native and foreign—men and women of prayer and purpose, constrained by the love of Christ, of good judgment and humility, who cannot but speak the things they have seen and heard.*


## 8. For the Church,

*that every member of the body of Christ may have the mind of Christ regarding foreign missions and, abounding in the grace of giving, yield prompt obedience to the command of our risen Lord,*


*INASMUCH as this leaflet is to be used by the Christians of many communions, and for the help of such as may desire it the following prayers are suggested:*



*“I banks be unto God which giveth us the victory.”*

 **A**LMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; we give thee humble thanks for all the great things Thou hast done and art doing for the children of men, for the opening of heathen lands to the light of Thy truth, for making paths in the deep waters and highways in the desert, for knitting nation to nation in the bonds of fellowship, and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee; through Jesus Christ, Our Lord. *Amen.*

*“All kings shall fall down before Him; all nations shall serve Him.”*

 **O**ETERNAL God, who committest unto us the swift and solemn trust of life, since we know not what a day may bring forth, but only that the hour for serving Thee is always present, grant that we may

give ourselves with a ready will to make Thy way known upon earth, Thy saving health among all nations. Teach us, our Father, by Thine infinite love for us and for all men, to love those whom we have not seen, but with whom we may share the good things Thou hast entrusted to us. Help us to pray instantly, to give liberally, and to work diligently that the coming of Thy Kingdom may be hastened, and the pain and sorrow of the world may be relieved. And this we beg in Jesus Christ's name. *Amen.*

*"I will go forth in the strength of the Lord."*



**M**OST merciful Saviour and Redeemer, who wouldst not that any should perish, but that all men should be saved and come to the knowledge of the truth; fulfill Thy gracious promise to be present with those who are gone forth in Thy Name to preach the Gospel of salvation in distant lands (especially . . . .). Be with them in all perils by land or by water, in sickness and distress, in weariness and painfulness, in disappointment and persecution. Give them peace and sure confidence in thee. Pour out upon them abundantly Thy Holy Spirit, and prosper mightily the work of their hands: send unto them, according to their need, faithful and true fellow-labourers, and give them a rich increase here, and a blessed reward hereafter, for the sake of Jesus Christ our Lord and Saviour. *Amen.*

*“That they all may be one \* \* that the world may believe that Thou hast sent me”*



GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.



Copies of this leaflet may be obtained, in any quantity without cost by asking the CORRESPONDING SECRETARY, 281 Fourth Avenue, New York, for Leaflet No. 970.

mittee to report as soon as possible what changes would be necessary in the reception and training of candidates, and what retrenchments least injurious. At the same time they do not doubt that if the whole society "is ready to obey the divine command and trust the divine promises there need be no check in the progress of the work undertaken in fulfilment of the society's share in the evangelization of the world."

## The Church Abroad.

The Mission of Help to the Church in South Africa, whose activities we have chronicled from time to time since the departure from England, on Aug. 1, of the Bishop of St. Andrews, Prevoist Campbell, of Perth Cathedral, and Canon Scott Zealand, who composed it, has laid its report before the Archbishop of Canterbury. After outlining the work which was done by them while in South Africa, alluding to the kindness with which they were everywhere welcomed and the gratification which clergy and laity alike evinced at the evidence that the Church at home cared for the spiritual needs of her far-distant sons and daughters, the report urges several important considerations. First, that if the great expectations which have been aroused as to work to be accomplished by the mission of 1904 are not to be disappointed, the very best men must be obtained for this work and of them careful selection made for the several posts. And, while the best men are singularly needed, the report states that they must be prepared to prosecute the work under great obstacles, limited room, scanty and scattered gatherings, few qualified workers and very little knowledge of all which a mission should mean. "Good, healthy, simple gospel work, without eccentricities, is what is required everywhere," and in country districts the missionaries must take to heart the words of the Bishop of Natal, and "remember that in all such country parishes and districts there is great simplicity in externals, there being no second church that people can attend, as in the towns." In outlying farms the missionary must often deal with those who have to be taught the first simplicities of religion, and "he will have done much if, in the short time allotted to him, he can just leave behind him a people that says its prayers, and gathers itself in households to remember God." "We desire," say the missionaries in closing their report, "to bear witness that, whatever the difficulties and limitations, the need for the mission is urgent, and the moment auspicious. By God's great mercy it may mean everything for a Church that is face to face with new, pressing, and momentous demands upon its spiritual efficiency."

Pius X., according to *The Tablet*, contemplates a reorganization of the Roman Church on national lines and a change in the work of Propaganda that is destined, in the *Tablet's* opinion, to make his pontificate "the most striking since the Reformation." It would reverse the process of centralization relentlessly continued for centuries until congestion of business has become acute. For this it would substitute in the case of the most highly developed countries in *partibus infidelium*, such as the United States, a system of national primates. That many American bishops have earnestly advocated this has been stated and is affirmed by *The Tablet*, but the policy contemplates other countries as well. While Pius X., according to *The Tablet*, has no in-

tention of removing any part of the Church from Propaganda, he thinks he can relieve congestion there by reviving "the ancient functions of the Primates. Each country in which there is a regularly established hierarchy will have its Primate with extended powers and jurisdiction over the whole country, and with power to settle many of the disputed questions which are now sent to Rome." Where the title is now honorary or titular, as, for instance, at Armagh in Ireland and at Baltimore, it will be made real. Westminster and Sydney, N. S. W., also, according to *The Tablet*, will become primate centres. Thus the burden of propaganda will be lightened and in other ways all business not strictly missionary is to be taken from it. Indeed it is the purpose of the Pope, according to *The Tablet*, in regard to this and all the other Roman congregations, to take every possible means "that the business of the Church may be transacted with the utmost despatch." A Fabian policy has served Rome well in the past, but the old order changes even in the Eternal City.

The foreign mission body of the Roman Catholic Church is the Society for the Propagation of the Faith, which combines in its management two boards, one of clergy, the other of laymen. Frenchmen predominate in it, as is natural, since half its income comes from that country and the society is without endowment. It collected last year about \$1,330,000, a tenth of which came from the United States. It expended here about half this sum, \$66,542, chiefly in the Canadian Northwest, in the interest of the prolific but impoverished French Canadians. The only Roman Catholic dioceses in the United States receiving missionary aid are Mississippi, Texas and Louisiana. Grants are made also to Alaska and to the Jesuits for work among Indians in the Rocky Mountains.

Distress in Macedonia becomes acute with the approach of winter, and that sympathy which was expressed by resolution in our Missionary Council at Washington has need to take material form. How acute is the need, and how great, appears from a letter from the Rev. Lewis Bond, a missionary of the A. B. C. F. M. in Monastir. He tells a dreadful tale of distress and oppression, robbery and abuse. Even those who surrender to the Government are sometimes waylaid and killed by official connivance. Houses are deliberately burned in villages where no resistance is made and if aid is given in money, the tax-gatherer follows on the heels of the almoner. So the work of immediate relief is constantly taking larger proportions. The need of bed-coverings, said Mr. Bond, is appalling. Not for beds; peasants sleep on the ground. "Thus far," he writes, "we have distributed 408 heavy woolen carpets, many of them large enough to cover a good-sized family, and we send a hundred more to-morrow to Resna. We are giving out also warm cotton-padded vests with sleeves and coarse shirts, which are cut and sewed by the refugees in the city. In a few days we shall have heavy socks ready. Flour is doled out in small quantities from our store. . . . We have bought altogether a little over 10,000 pounds." And at the close of his letter we find this final touch as a sort of postscript: "Some more prisoners start out for exile to-morrow, and we have given them some small blankets. All well at the station." If any should be moved to help the Macedonians through the American Board—our own Church has no mission there—money can be sent through Kiddle, Peabody & Co., bankers, of Boston.

Russian correspondents of *The Times* say that the confiscation of the property of the Armenian Church has made their churches centres of revolutionary agitation and practically the whole native population of many districts rebel. Revolutionary gatherings are held under the pretext of requiem masses for the repose of the souls of the Armenians killed by Cossacks. Thus far the police have not interfered. Protests against the confiscations, signed by thousands, continue to be presented, and armed resistance is threatened to the spoliation of the convent of Ermadzi at Marts in the government of Tiflis. A letter from Etchmiadzin, published by *Reuter's* correspondent at Constantinople, states that early in October the residence of the Catholics was forced by a mob of soldiers, the treasury broken open, and its contents, half a million rubles, seized. Russian ideals of Church unity seem somewhat archaic in the twentieth century.

Religious intolerance is no "old, unhappy, far-off thing" in Brazil, if we may trust a Pernambuco newspaper sent to the American Bible Society by its agent in Rio de Janeiro. This genial journal announces that a "League Against Protestantism," a sort of counterpart of our own A. P. A., was about to celebrate its first anniversary in Foz de Iguaçu by a Bible burning *auto da fe*. The Bible Society Record translates the announcement, which reads in part: "There will be on the table under the majestic dome of the same church, exposed to the view of all, a considerable number of false Bibles, books, tracts, and papers rotten with the grossest errors and revolting Protestant heresies, that were voluntarily delivered to these reverend Capuchin missionaries by many Catholics, to whom the ministers and pastors of this new sect sold them fraudulently, or offered them gratis, as the true Word of God—and which are already destined to the flames." It is only fair to say that there has been no lack of protest against the league, both parliamentary and public, in Brazil.

The devil can cite Scripture to his purpose, and Herr von Gerach has been able to discover in it excuse and even authority for duels. It was at the Fifth General Synod of the German Protestant Church that he elaborated this excess of the twentieth and twenty-first chapters of Exodus. Nor was he alone in his view, for the chairman of the executive committee, Count Stosch, an aged man, said he should resort to arms if he thought his honor could be avenged in no other way. He would, however, "first weigh the matter in the forum of conscience." The synod, however, was not of their mind and resolved—after stormy debate, in which the late Court Preacher Stocker took occasion to regret that previous speakers should have given such welcome aid to the Social Democrats in their agitation—that duelling was sinful, and that the Church should do all in its power to stop it. The majority was large, but nobody thought it wise to make the vote unanimous.

Germany issues the largest number of books and pamphlets in a year—26,906 for 1902. Next comes, strangely enough, Japan, with 21,255; and then, in order, Russia, France, Italy and the United States, which with 7,893 books and pamphlets slightly exceeds Great Britain, with 7,381. Obviously we are dealing here with deceptive figures. The pamphlet, as Germany understands it, finds very little place in English publishing.

## Attitude of Our Church toward the Protestant Communion around Her. Points of Union and Their Emphasis.

A Paper read by the Rt. Rev. Dr. Carmichael, Bishop Coadjutor  
of Montreal,

*Before the Pan-American Conference.*

This subject is of a very wide character, my paper is not to exceed twenty minutes, hence the cut and dried conciseness of what I have written.

It would be folly to endeavor to note the points of unity between Anglican communions and the widespread organizations of those outside of such communions. I therefore select out of many the two greatest Protestant communions in Canada, and I suppose in the States—the Presbyterian and Methodist—and proceed to show, first, where we positively agree, and, secondly, where we closely approach agreement.

My authorities are the recognized standards of each communion: *Presbyterian*, the Westminster Confession, the Larger and Shorter Catechisms, and the Apostles' Creed regarded as a summary of the Christian faith, agreeable to the Word of God, and anciently received in the churches of God. *Methodist*, the Twenty-five Articles of Religion, the fifty-two Sermons of Wesley, the Notes of Wesley on the New Testament and the Catechisms.

A comparison of these standards with those of the different branches of the Anglican communion shows actual unity of belief in the following doctrines:

(1) The Being of God; (2) The Holy Trinity; (3) The Divinity and Work of the Lord Jesus; (4) The Person and Procession of the Holy Ghost; (5) The Sufficiency of the Holy Scriptures; (6) Justification by Faith; (7) Good Works.

A like comparison shows a very close approach of unity of belief with Anglicanism on the following subjects:

### THE CHURCH.

*Methodist*.—The visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached and Sacraments duly administered, according to Christ's ordinance, in all things that of necessity are requisite to the same. (Article XIII.)

The definition is identical with that of the Nineteenth Article of the Church of England, save that the clause on erring churches is omitted.

*Presbyterian*.—The invisible Church, which is catholic, consists of the whole number of the elect; the visible, which is also catholic, consists of all throughout the world that profess the true religion, together with their children. Of this Church there is no other head but Jesus Christ. To this Catholic Visible Church Christ hath given the ministry, oracles and ordinances of God, etc. (Confession, Cap. 25.)

With regard to the authority and discipline of the Church these two bodies teach as follows:

*Methodist*.—In Catechism 2, and in the Baptismal Service and Ordination Service, the Church is styled, "the Holy Church," "the Holy Catholic Church," "Christ's Holy Church," "Congregation of Christ's Flock," "the Household of God," "the Church of God," "the Church Militant," the Spouse and Body of Christ. Article Twenty-two, on the "Rites and Ceremonies of the Church," is practically

identical with Article Thirty-four of the Church of England on "The Traditions of the Church." The word "Traditions" is omitted, but otherwise the Article is practically unchanged. Under the laws of Methodist discipline, offending ministers, probationers, local preachers and laymen or women are liable to be tried, and if necessary excommunicated.

The *Presbyterian* Church teaches belief in "the Holy Catholic Church," "the Catholic or Universal Church," "the Visible Church," "the Kingdom of the Lord Jesus Christ," "the House and Family of God."

In its Confession (30) it teaches that the Lord as King has appointed a government in the hands of Church officers, distinct from the civil magistrate. To these the keys of the Kingdom of Heaven are committed, they having power to *retain and remit sins, to shut the Kingdom of Heaven against the impenitent, both by word and censures, and to open it to penitent sinners by the word of the Gospel and by absolution from censures*, as occasion shall require. Church censures are necessary for the honor of Christ, etc., and to attain these ends the officers are to proceed by admonition, suspension from the Sacrament or by excommunication.

### THE SACRAMENTS.

In comparing the standards of the two bodies on the general subject of the Sacraments with the Anglican definition in Article Twenty-five we find *literal verbal agreement between Methodist and Anglican definitions*, save that the Methodist Article omits redundant words, and changes the word "damnation" into "condemnation."

*Presbyterian*.—Defines Sacraments as holy signs and seals of the Covenant of Grace, instituted by God to represent Christ and His benefits, and to confirm our interests in Him. That there is in every Sacrament a spiritual relation or sacramental union between the sign and the thing signified. That the efficacy of a Sacrament depends upon the work of the Spirit and the words of institution. (Chap. 27.)

### BAPTISM.

*Methodist*.—Defines Baptism as "a sign of regeneration" or new birth. (Article XVII.)

*Presbyterian*.—Defines Baptism as a sign and seal of the Covenant of Grace, of engrafting into Christ, of regeneration, of remission of sins. It also states that regeneration is not confined to Baptism, nor does it assert that all baptized are regenerate, but such reservation implies that as a rule regeneration accompanies Baptism." (Confession 23, Directory.)

Both systems agree with us in regarding the regeneration of Baptism as an influence of divine grace.

*Presbyterian*.—"There is a grace in Baptism." "That we should be humbled for falling short of the grace of Baptism." (Larger Catechism, 137.) In the Directory for Public Worship, prayer is ordered to be made that God would join the inward Baptism of the spirit with the outward

Baptism of water, making it to the infant a seal of adoption, remission of sin, regeneration and eternal life.

*Methodist*.—In Cat. 2 the following question is asked:

"What is the inward and spiritual grace of Baptism?"

"Our being cleansed from the guilt and defilement of sin, and receiving a new life from and in Christ Jesus."

In Wesley's eighteenth Sermon he says, in speaking to those fallen:

"And if we have been baptized, your only hope can be this, that those who were made children of God by baptism, but are now children of the devil, may receive again what they have lost, even the spirit of adoption crying in their hearts 'Ahha, Father.'"

With regard to the Baptism of children. *Methodist* (Article XXVII.) declares: "The Baptism of young children is to be retained in the Church, that all children by virtue of the unconditional benefits of the Atonement are members of the Kingdom of God, and therefore entitled to Baptism." (Discipline, 55.) *Presbyterianism* teaches "that the children of such as profess the true religion are members of the Visible Church" (Confession, 25; Cat., 32); that "the infants of one or both believing parents are to be baptized." (Confession, 28; Cat., 165.)

This practical refusal of Baptism to the children of unbelieving parents must, I fancy, be hid over in some way in the widespread and successful missionary work of Presbyterianism.

### SACRAMENT OF THE LORD'S SUPPER.

That this Sacrament is a positive means of grace.

*Methodist*.—That through Sacraments as signs of grace God doth work invisibly in us, and doth not only quicken but also strengthen and comfort our faith in Him. (Article XVI.) That when taken by the faithful the Lord's Supper "strengthens and refreshes souls"; that it is "an outward and visible sign of an inward and spiritual grace" (Cat. 2); and that "In such as worthily receive, it has a wholesome effect or operation." (Article XVI.)

*Presbyterian*.—"To believers, the Lord's Supper is a sealing of all the benefits of the sacrifice of Christ unto their spiritual nourishment and growth in Him." (Confession, 29.) "That by the working of the Holy Ghost and the blessing of Christ Sacraments become effectual means of salvation." (Larger Catechism.)

### WORTHY RECEPTION.

*Methodist*.—"To such as rightly, worthily and with faith receive the Supper of the Lord, the bread which we take is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ." "The body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner, and the means whereby it is received and eaten is faith." (Article XVIII.)

*Presbyterian*.—"The outward elements" "have such relation to Christ crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, albeit in substance and nature they still remain truly and only, bread and wine, as they were before." "Worthy receivers, outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of His death, the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine, yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to

the outward senses." (Confession, Cap. 29.)

"Worthy receivers are, not after a corporal and carnal manner, but by faith made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace." (Shorter Catechism, 2, 96.)

#### ABSOLUTION.

*Presbyterian.*—"That the Lord Jesus as King, etc., hath appointed a Government in the hands of Church officers, etc. To these the keys of the Kingdom of Heaven are committed, by virtue whereof they have power, respectively to retain and remit sins, to shut that Kingdom against the impenitent, both by word and censures, and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures as occasion shall require." (Confession, C. 30, 1 and 2.)

*Methodist.*—Methodism seems devoid of all teaching with regard to the ministerial power of absolution; but the principle of declaratory absolution lies at the very root of the practical working of Methodism, inasmuch as ministers declare publicly as the result of every camp and revival meeting that so many individuals having acknowledged their sins are converted, and are hereby publicly declared as pardoned. In the case of erring ministers, local preachers and laity, pardon can only be obtained after confession of sin, etc. (Discipline, p. 132.)

#### FASTING.

*Presbyterian.*—"That religious fasting is a duty arising out of obedience to the second commandment. (Larger Catechism, 103.) That it demands total abstinence from food, except in cases of bodily weakness. That it should be observed in times of public judgment, or when special blessings are sought (Directory); and that at ordinations the congregation which he that is to be ordained shall serve is recommended to keep a solemn congregational fast previous to the day of ordination. (Form for Government.) Besides general fasts of the Church, enjoined by authority, congregations and families may observe days of fasting. (Directory.) It is customary, in some parts to observe a fast before the Lord's Supper, etc., and as these seasons have been blessed to many souls, etc., those who choose it may continue the practice. (Directory.)

*Methodist.*—Those desirous of continuing members shall fast. (General Rules, 43.) Fasts should be observed in every society on the Friday preceding each Quarterly Meeting. (Rules, 177.) Ministers and probationers should fast every week as health permits. (Rule 193.) Ministers should constantly ask themselves: "Do we know the benefit and obligation of fasting? How often do we practise it? The neglect of this alone is sufficient to account for our feebleness of spirit. We are continually grieving the Holy Spirit of God by the continual neglect of a plain duty. (219.)

#### ON DIRECTING THE CONGREGATION IN PUBLIC PRAYER.

*Presbyterian.*—From 1560 to 1645 Presbyterianism used the Liturgy of John Knox, modelled after the Geneva liturgy. Then came the arrest of liturgical services through the adoption of the Directory for Public Worship. This Directory aimed at obtaining a measure of uniformity, not by issuing the actual words of prayer, but "the general heads or topics for petitioning, outlined supplications," leaving it to the minister to use his discretion as to words, in short, giving the godly man who possessed the gift

of language "the help and furniture of thought." The prayers are outlined at some length, and from the directions given it is clear that the minister was in duty bound to touch on all the subjects given him. In secret and private worship a set form of prayer is allowed to be used under certain conditions—inability to put words together, etc.

In *Baptism* these topical directions are very full. Directions are given for the administration of the Sacrament, the use of the baptismal words enjoined and a choice given between pouring and sprinkling.

*Lord's Supper.*—In the administration of the Lord's Supper the services taken part in by the minister, the prayer used, etc., are fully outlined, and he is commanded "to bless the elements by the words of institution and prayer, and to break the bread and hold the cup whilst using the divine words."

*Marriage.*—The general character of a Marriage Service is outlined for the minister, and the couple are joined together by a clear form of words repeated by them after the minister.

*Methodist.*—Methodism authorizes liturgical services for Baptism, Lord's Supper, Marriage, Burial, Ordination—all of which are taken from the services enjoined by the Church of England. In addition to these, are services for (1) Reception of Members, (2) Renewing the Covenant, (3) Laying the Corner-stone of a Church, (4) Dedicating a Church.

#### ORDINATION.

*Presbyterian.*—The act of ordination consists of the imposition of hands and prayer, in which God is implored "to fit" the candidate, "with His Holy Spirit, to fulfil the work of the ministry in all things, that he may both save himself and the people committed to his charge." Previous to the act the candidate is publicly examined, theologically and personally.

*Methodist.*—Those about to be ordained are examined as to whether they "think they are moved by the Holy Ghost to preach." The minister is constituted or set apart by the laying-on of hands to conduct all parts of divine service, to baptize, administer the Lord's Supper, solemnize matrimony, etc.—the words of ordination being: "The Lord pour upon thee the Holy Ghost for the office and work of the ministry in the Church of God, now committed unto thee by the imposition of our hands. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

These words are used after the use of the *Veni Creator*.

I will now sum up these points of contact as I have given them.

*Sacramentally.*—There is agreement between the Anglicans, Methodists and Presbyterians on the following points:

- (1) That a Sacrament is a sign of grace.
- (2) That the sign is connected with a spiritual grace to the worthy receiver.
- (3) That Baptism is a sign of regeneration.
- (4) That regeneration is connected with an inward grace.
- (5) That children are fit subjects for Baptism.
- (6) That in Baptism children receive blessings of grace.
- (7) That the Lord's Supper is a positive means of grace.
- (8) That worthy communicants feed spiritually upon the body and blood of Christ.

With regard to the Church there is agreement on the following points:

(1) That Christ founded the Church, and that He is its Head.

(2) That the Church so founded is visible on earth.

(3) That all Churches are liable to err.

(4) That the Church possesses power to execute discipline, if needs be to excommunicate, to decide controversies, etc., in connection with faith, doctrine and practice.

With regard to the ministry there is agreement on the following points:

(1) That Christ instituted the ministry as distinct from the laity.

(2) That none should minister save those called.

(3) That Christ endows His ministry with suitable graces.

(4) That ordination should consist of the laying-on of hands and prayer.

(5) That the ministry has power to bind and loose; to excommunicate and declare absolution.

My subject as defined for me demands a few emphatic words based on the foregoing facts. Notice how near we are to our separated brethren and they to us; how all that I have been reading—the definitions, thoughts, language—sound as if all had been copied out of the standards of Anglican theology. Yet at the same time notice how far apart we practically are from each other. Beyond certain combinations of courtesy and acts of sociability, we really have no strong links of spiritual fellowship binding us to them or they to us. And yet no thoughtful mind, I think, can ignore their power for good in the world, no one would dare to deny, or even minimize, the forceful righteousness which goes forth from them—a righteousness so forceful that every day national godliness and morality would suffer the severest blow ever dealt to it if suddenly that force were paralyzed, and that we would suffer, and suffer materially, as part and parcel of common Christianity.

And yet that force for righteousness, so near and close to us in holy doctrines and sacred teaching, is no direct aid to us, or we to it; as a rule our position toward each other being that of courteous yet definite separation. Surely it would well behoove a conference such as this to take some practical step in accordance with, but in advance of, the Lambeth platform, that would awake ourselves and these great churches outside of ourselves afresh to the fact that as far as Anglican Communions are concerned the unity of Protestantism is still in the field; that the sole and only object animating us in the matter is our desire, in the name of God and for His glory, to do something toward placing a stay on the rending of that Church which is "Christ's body," and that we are in earnest, sober, God-fearing earnest, to do, as a Church, all that lies in our power, seeking to view calmly our differences, and strive to realize our agreements, and from this happier standpoint of Christian feeling look out with hope on "things that make for peace."

I hold that this conference gives us an opportunity that by God's blessing, if we use it judiciously, might lead to good results, and I would advise the passage of a resolution on the subject.

#### RESOLUTION.

*Resolved:* The bishops present in the All-American Conference held in the City of Washington, having had under discussion the attitude of the Church to which they belong, toward the Protestant communions around them, have been aroused anew to the manifold evils of that unhappy condition of disunion within the Church of Christ with which we are everywhere confronted to-day.

"While ardently desiring the co-opera-



tion of all Protestant communions, yet having regard to the paper read before us by the Bishop Coadjutor of Montreal as to the points of agreement and disagreement (but especially the former) between our Presbyterian and Methodist brothers and ourselves, we would respectfully suggest to the General Convention of the United States, the General Synod of Canada and the Synod of the West Indies, the advisability of constituting committees to lay before the General Assembly and the General Conference the contents of that paper, and to invite them to take such other steps as by them may be deemed best to draw the attention of the several congregations to them.

"We would also affectionately commend this whole most grave subject anew to the consideration of these Protestant communions, and ask them to consider it seriously with a view to arriving at intercommunion and possible union of them and us, through the composition of some of the differences, and the recognition that others do not constitute sufficient reasons for creating or continuing a rupture of that visible unity of the Church for which our Lord Jesus Christ prayed.

"We are very thankful to believe that, notwithstanding differences between Christians, yet because of the wide acceptance of the underlying basic principle of baptismal unity, there is good hope of the fulfilment of our blessed Lord's high priestly prayer, which calls for constant thought and prayer and conscientious effort on part of His disciples for the accomplishment of reunion throughout Christendom.

"Believing that many of the evils now under review arise from the lack, both among our own people and others, of sufficient knowledge and proper understanding of our history and of the general principles of our organic Church, we would urge the more common use of such publications, and literature, as will tend to supply this lack."

## Mr. Chamberlain.

[From our Special Oxford Correspondent.]

At this moment, for better or for worse, Mr. Chamberlain's personality is the one which stands out pre-eminent above all others in the eyes of the British public. Whatever attitude may be adopted toward the new fiscal policy which he is proclaiming with extraordinary missionary zeal and fervor, it must be admitted that he possesses a quite exceptional power of stirring the popular imagination. In fact, the amount of concurrence with his plans which he has already succeeded in gaining during the course of a few months' campaign is altogether amazing. He demands nothing less than a complete *Volte-face*, and that in England, where conservative instincts lie deep-rooted even in the most radical partisans. It is, of course, impossible to foretell what the ultimate result will be. But, judging from present signs, it may safely be assumed that Mr. Chamberlain has at least made out his case for a reconsideration of our free trade system to the satisfaction of a sufficient majority of his countrymen, and that it is by no means unlikely that in a year or two he will have persuaded the nation to try, however tentatively, some definite experiments in the opposite direction.

Apart from the merits or defects of his thesis, Mr. Chamberlain's success may partly be explained by one or two general reflections. In the first place, he has established for himself the reputation of a man capable and fearless statesman. While some politicians have been content

to advocate national efficiency, or to encourage other people to undertake "spade work" for this or that cause, he has not only made the Colonial Department of the State, which has been in his charge for the past eight years, a model of practical efficiency for the rest, but has also "taken off his coat" and "rolled up his sleeves" for his most recent enterprise in a very business-like fashion. And his appeal to "Casa"—to the decision of the constituencies—as against the paramount authority of expert economic opinion, or the unqualified verdict of the trade-union representatives, or the uncompromising criticism of official Liberalism, has already evoked a responsive enthusiasm which is distinctly uncommon. Probably no other living statesman would dare to give a personal "pledge" for the accuracy of his prediction as Mr. Chamberlain has boldly done. It is, no doubt, a huge risk to face. If he has made a serious mistake in his calculations, it will almost inevitably wreck his political career. But Englishmen, as a rule, are always attracted by a leader who knows his own mind, and is not afraid to take risks on his own responsibility.

In the second place, simply regarded as a piece of parliamentary tactics, Mr. Chamberlain's scheme is singularly astute. Instead of trying to explain away, or to apologize for, the blunders of the Government in the past, he assumes the offensive. By this means he has forced the Liberal party into the strange position of apologists for the *status quo*, while the Conservative party for the nonce is being transformed into the party of reform and progressive development.

It is no exaggeration to say that the country as a whole has not been so deeply moved over a political question for many years, and it is hardly even necessary to exclude from comparison the most acute crisis of the recent war. Certainly this is true of the state of opinion in Oxford, which perhaps may be taken as fairly typical of what also exists, in however varying degrees, elsewhere. There is a very general sense of keen interest in the fiscal question, and a sincere concern for its right solution, both of which are more real and intense than is usually the case in academic circles with regard to outside affairs. Moreover, the controversy has shaken up the old political parties, and is forcing every man, even the least intelligent, to think out his position. There are Conservatives and Unionists who are vehemently opposed to the Government in this connection, as well as Liberals and Radicals who have been rallied to its support.

The situation in the University of Oxford may be summed up, from an impartial point of view, as follows: (1) The predominant weight of expert opinion among professional economists is in favor of maintaining the existing system of free trade. It would be frankly recognized, however, that the introduction of political considerations might justify a practical conclusion which would be alien contrary to that suggested by the economic facts taken by themselves. (2) Among senior members of the University, though Mr. Chamberlain has many warm friends, it is probable that the majority are inclined to range themselves in opposition to any drastic measure of tariff reform. But a section of this majority would find it easier to tolerate Mr. Balfour's policy of retaliation than to welcome back a Liberal Government into power. (3) A very considerable majority of the undergraduates in Oxford are, in a quite unusual degree, enthusiastic supporters of the new fiscal policy as proposed by Mr. Chamberlain.

The situation in the country at large is,

broadly speaking, somewhat similar. Mr. Chamberlain has only a few of the economists on his side, but is prepared to discount any practical influence which may be exerted by the remainder of this small and select company. He finds that the members of Parliament belonging to the Unionist party are divided in opinion, but counts on a sufficient majority in the House of Commons to sustain the present Government in power on the lines laid down by Mr. Balfour. His chief confidence is based on the strength of Colonial support, and on his power to convert the English democracy to his way of thinking. (During the recent war, for example, the Labor Leaders were almost unanimously against the Government, but many of their constituents declined to follow them in this respect.) It remains to be seen whether or no Mr. Chamberlain has rightly gauged the trend of public opinion in regard to the question of tariff reform, and his ability to inspire and guide it. OXON.

## Consecration of Bishop Lines.

At Grace church, in the city of Newark, on Wednesday, Nov. 18, the Rev. Edwin Stevens Lines, D.D., rector of St. Paul's parish, New Haven, Conn., was consecrated the fifth bishop in the New Jersey and Newark diocesan succession, after Bishops Croes, Doane, Odenheimer and Starkey.

The church was thronged with a congregation of over a thousand people, while as many more were unable to gain admission. Tickets had been given to the friends of the bishop-elect, the officers of the diocese, delegates at the electing conventions and to others as far as possible. Among the many notable persons present were the Governors of New Jersey and Connecticut, Chief-Justice Gunner, the Mayor of the City of Newark, the wardens and vestrymen of St. Paul's, New Haven, officers and professors from Yale, the Jewish Rabbi, and Monsignor Doane. Five minutes before the service began the doors were thrown open to the general public, but few seats were then available.

The procession, in which were about two hundred diocesan and other clergy, formed in the parish house, the bishops vesting in the sacristy. A choir of fifty voices in excellent form, under Choirmaster Martin, followed the crucifer. After them came the deacons and clergy according to ordination, the secretary of the convention, the Standing Committee, the bishop-elect with his two attendants, the Rev. Samuel Hart, D.D., and the Rev. Anson Phelps Stokes, Jr., B.D.; then Bishops Brewster, Coleman, Potter, Scarborough, and last the Presiding Bishop.

"I heard a sound of voices" and "Alleluia sing to Jesus" were the processional hymns, which together scarcely brought into their places the great column. The Introit was Psalm cxxiii. The venerable Presiding Bishop was celebrant. Bishop Potter read the Epistle and Bishop Scarborough the Gospel. The office hymn was "Lord of our life and God of our salvation."

Bishop Doane, the appointed preacher, took for his text words from the fortieth chapter of Isaiah: "O thou that tellest good tidings to Zion, get thee up into the high mountains; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid: say unto the cities of Judah, Behold your God! Behold the Lord God will come with strong hands, and His arm shall rule for Him; behold His reward is with Him,

# THE MORAVIAN

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### The Increase of the Sustentation Fund.

On June 9th, 1903, the representatives of the congregations in Synod assembled unanimously adopted resolutions to the effect, that strenuous efforts should be made to raise the capital of the Sustentation Fund to \$250,000.00 by the time of the convening of the next Provincial Synod in 1908. [Journal of Synod of 1903, Appendix Y, page 178.]

Amount needed and asked for \$250,000 00

#### RECEIPTS FROM MAY 1, 1903, TO DEC. 10, 1904.

May 1st, 1903, The Provincial Treasurer reported the Sustentation Fund to amount to	\$130,000 00
1903 and 1904 Nazareth Hall	1,000 00
1904, Gifts of \$25.00 and under	443 00
April 4, J., Bethlehem	300 00
July 29, A Sincere Mor'n	250 00
Aug. 18, X, Lititz, Pa.	250 00
Sept. 7, J., Lake Mills	50 00
S. Rau, Bethlehem	1,000 00
Sept. 20, C. W., N. Y., II	50 00
24, E. A. R., Beth.	250 00
30, Friend, Beth'm	1000 00
Oct. 15, C. A. Zoebisch	1000 00
C. T. Zoebisch	1000 00
Mrs. C. T. Zoebisch	} 1000 00
Carl H. Zoebisch	
Alfred T. Zoebisch	
26, A. H., Bethlehem	50 00
27, F. W. Brower, N. Y., I	50 00
Nov. 7, A. S. Schropp, Beth.	1000 00
9, A member, N. Y., I	250 00
9, X, Lancaster, Pa.	100 00
15, A Contribution	125 00
18, Bethlehem, Pa.:	
In memoriam matris carissimae	100 00
Dec. 1, A. H. Rauch	1000 00
F. C. Stout	1000 00
G. A. Schneebeli	250 00
N. Y. I, J. M. Jackson	125 00
Lititz, Anon	125 00
5, W. V. K., Bethlehem	125 00
M. A. K., Bethlehem	100 00
C. E. Leibert, Beth.	125 00
Mrs. C. E. Leibert, B.	125 00
	142,243 00
Amount still needed	\$107,757 00

#### PLEDGES RECEIVED.

Two new pledges have been received this week. The total amount of pledges since the inception of this movement to date now is \$ 9,680 00

Of this there have been paid in cash 3,720 00

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Total of pledges outstanding \$ 5,960 00

Paid in cash 12,243 00

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Total result of the effort to date \$18,203 00

Brother and Sister C. E. Leibert, of Bethlehem, have pledged \$1000 00, thus following in the footsteps of their recently deceased brother, J. M. Leibert, who made the Sustentation Fund the residuary legatee of one-fourth of his estate. Bro. W. N. S., likewise of Bethlehem, has pledged \$100.00. All these have paid their first instalments in cash. These new gifts are most gratefully acknowledged. The first instalments of three other pledges were paid this week.

The Provincial Elders' Conference will gladly answer any inquiries in regard to this matter, and further pledges and contributions are earnestly solicited. All pledges and gifts should be sent to

PAUL DE SCHWEINITZ, *Provincial Treasurer,*  
20 Church Street, Bethlehem, Pa.

N. B.—See regular Acknowledgment column for details of Cash gifts.  
December 10, 1904.

### Editorial

#### Holiday or Christmas Gifts.

Christmas is only a few days off. We have a pretty definite idea of the gifts we will bestow upon our loved ones. Each is to have just that particular remembrance which, we think, will help to make the holiday season especially happy. The poor also are to have their portion. It will cheer them in the weariness of their lives and the gifts' reflexive influence will fill our hearts with blessing.

We wonder how much of the interchange of gifts is mere *holiday* giving, and how little rests on a *Christian* basis? Why can we not indicate by the character of our presents that we consider Christmas a day of far different significance than Thanksgiving? Why not put more of our holy religion into our tokens of love and esteem? Turkeys and cranberries are greatly enjoyed by the poor at Thanksgiving, Christmas or any other time. Beautiful and useful gifts are always acceptable. But let us show that we are Christians, not holiday makers merely. People are so very sensitive nowadays about revealing a deeply spiritual nature; expressions of piety are carefully avoided. Our friends might accuse or at any rate suspect us of cant or even hypocrisy. How greatly we fear unholy cant! Would to God that people feared half as much the base denial of Christ by unholy silence! Let Christmas be Christ's day. Let your gifts indicate the religious character of the day. Include in your presents a Bible or a hymnbook or a devotional book and inscribe upon the fly-leaf a Christian's message of faith and hope. Perhaps a year's subscription to *The Moravian* might do a great deal of good to some poor believer, or to the wanderer who is far away from his home and his church.

True Christmas giving is not confined to the exchange of gifts among friends. The noblest gift is that given to Christ. The Wise Men presented gold, frankincense and myrrh to the new-born King—not to each other, and not to the poor of Bethlehem. One hears of a good many Sunday schools which refuse to give presents to their scholars. Children get gifts enough at home. In Sunday school they are asked to bring a gift to the Saviour.

Our Christmas joys will not be complete until we, like the Magi, have offered the gifts of our hearts and our hands to Christ, the King. All that is given specifically for the furtherance of His cause and Kingdom on earth is given to Jesus Himself. The Mission cause is first and foremost in its appeal to our hearts. It is worthiest of our support. It needs our gifts more than any philanthropic enterprise.

And the second is like unto it. The old, sad song with reference to the Sustentation Fund has not yet given place to a sounding doxology. Over sixteen thousand dollars have been promised, but many more gifts are needed. Gifts given to this cause are for the support of the Gospel and for the furtherance of the heavenly kingdom as much as those given to Missions. Offerings to these causes at this time will be real Christmas gifts.

\* \* \*

### The Missionary Spirit.

The "Statement" of our Mission Board in regard to the present financial condition of our foreign mission work, which all our readers surely have studied carefully, contains this sentence: "With deep thankfulness we bear our testimony, that what our members have thus far done for our Missions proves that the missionary spirit and love for the work are yet alive among us." We wish to present some examples proving the correctness of the statement.

Our church at Montgomery, Tobago, held a "Harvest Festival" on October 16th. The people of this place are very poor. Our correspondent, the Rev. E. J. Heath, writes: "Among other gifts were nineteen barrels of corn, thirty-three pumpkins, sixteen watermelons, fifty-nine vans, twenty-three bunches of plantains and eight of bananas, three hundred and fifty coconuts and twelve fowls. The sale of this produce netted sixty dollars, which was devoted to the Mission Deficit. Our Rose-bill (Trinidad) display was not quite as large but more varied, including avocado pears, peppers, pigeons, sugar-canes, oranges, coffee-berries, cristophines and golden apples. We realized forty dollars, part of which will go towards the Deficit."

Readers will recall the story of "Mendelssohn and the Mission Deficit" in our last week's issue.

At Bluefields, Nicaragua, the sale of fruits and provisions which had been given for the harvest festival on November 6th, netted several hundred dollars, besides a "good collection" in money. The proceeds were devoted to the new Sunday-school Hall.

Illustrations of the missionary spirit may be found in our Province. Our little congregation at Palmyra, N. J., under the energetic leadership of its pastor, the Rev. Paul S. Meinert, only recently built a beautiful house of worship and paid for it in a remarkably short time. Hardly was the debt paid when the disheartening news of another and a serious deficit in the foreign mission work came to hand. A "week of self-denial" was immediately begun and at its close over one hundred dollars was contributed to this cause. So far as we know, Palmyra is the first and only congregation whose missionary spirit has led to a week of self-denial.

Donnybrook, North Dakota, also has given an example of the missionary spirit. Before the handful of people had a pastor of their own, the pastor who visited them occasionally from a great distance, the Rev. Arthur Schwarze, arranged for a mission festival. The money contributed by these pioneers amounted to eighty-five dollars. Soon after this occasion, the first settled pastor of the little school-house congregation arrived and fitted up as a parsonage a neighboring temporary structure purchased by him. Eighty-five dollars for missions, thirty dollars for a parsonage, for that is all it cost! We commend the missionary spirit not only of the congregation, but especially of the occupant of the parsonage, the Rev. Otto E. Heise, who has gone there without his family for the first months.

Finally, our four congregations in Cass County, North Dakota, at out four hundred communicants all told, contributed over one thousand dollars to missions within one

month, viz., Goshen \$340.00; Tabor \$175.00; Bethel \$215.00; and Canaan \$300.00. That is a splendid record. It is probably true that these congregations do not take numerous other mission collections throughout the year, the proceeds of the "mission festival" being the principal contribution divided among the various mission fields. But even so the amount contributed is above the average and does credit to North Dakota Moravians.

Not long ago we heard the whisper that these congregations which give so much for missions, do not bear their proportional share of the other burdens of the Church, and the Sustentation Fund was indicated as a case in point. It is true that not only North Dakota, but the entire Northwest has thus far shown little evidence of interest in the increase of the Sustentation Fund. But it must be remembered that the agitation for the increase of the Fund came just at the time when all these western congregations were bending all their energies in the effort to make the mission festivals' greater financial successes than ever before. Meanwhile important preparatory steps are being taken in some places by pastors and church boards, as we are told, and the Northwest will yet respond to the Sustentation appeal. We notice in the "Bruecker-Botschafter" that the Cass County congregations supported the home-mission work in Grand Rapids, Wis., to the extent of over three hundred dollars since their thousand-dollar gift for foreign missions.

The missionary spirit is still alive among our members. It ought to be a characteristic of every Moravian in the world.

## Communications

### The Committee on Reference and Arbitration. (Missionary Comity.)

BY THE REV. PAUL DE SCHWEINITZ.

The issue of THE MORAVIAN, for February 3, 1904, contains the paper prepared by the present writer, and read before the Eleventh Conference of the Foreign Missions' Boards of the United States and Canada, in New York, January 14, on "Attainments in Comity by German Missionary Societies." The same issue of THE MORAVIAN contains a brief account of the discussion which grew out of this paper, and which led to the appointment of a "Committee of Seven on Reference and Arbitration" charged with the duty of examining carefully into this matter and presenting a report to the Twelfth Conference of the Foreign Missions' Boards, which will meet in New York, January 11 and 12, 1905.

The Annual Pamphlet of the S. P. G. for 1904 ("Proceedings of the Society of the United Brethren for Propagating the Gospel among the Heathen"), which came from the press the last week in October, contains on pp. 40-55, a reprint of the paper above alluded to; of the paper of Mr. James Wood (Society of Friends) on Comity; of the stenographic report of the discussion growing out of these two papers; of the letter of the chairman of the Committee on Reference and Arbitration, and of the reply of the Moravian Mission Board to this letter.

These pages contain the record in very complete and interesting form of what may be the beginning of a movement of far-reaching scope and importance. Those interested in the larger movements, which make for the upbuilding of Christ's Kingdom on earth, should secure a copy of this pamphlet and ponder these 16 pages.

After considerable preliminary correspondence the Committee on Reference and Arbitration held its first meeting in the Assembly Room of the Presbyterian Building, corner of Fifth Avenue and Twentieth Street, New York City, on Friday, November 4, 1904, the following members being present: Judson Smith, D. D., (Congregationalist); Arthur J. Brown, D. D. (Presbyterian); A. B. Leonard, D. D. (Methodist, North); T. S. Barbour, D. D. (Baptist), and Paul de Schweinitz (Moravian). Dr. W. R. Lambuth (Methodist, South) from Nashville, Tenn., and Dr. R. P. Mackay (Presby-



terian) from Toronto, Canada, were unavoidably absent.

Dr. Judson Smith is Chairman of the Committee and acted as President of the meeting, while Mr. de Schweinitz was elected Secretary.

Dr. Smith as Chairman had, in the name of the Committee, sent letters to fifty different Missionary Boards and Societies in the United States and Canada, containing five specific questions (see S. P. G. Pamphlet, p. 53) bearing on the formation of a Permanent Committee of Reference and Arbitration.

The mere fact that there are fifty missionary organizations in America, to which such a letter could be sent, reveals most strikingly the missionary character of the present age of the Church.

Some twenty replies were received and about a dozen of these contained definite answers to the specific questions, and of these latter more than half were in favor of the creation of some kind of a Central Permanent Committee with the proposed functions.—Considering the striking nature of the innovation under discussion, this was an encouraging response to the first general effort in this specific direction. One of the clearest and most definite replies was that of the Moravian Mission Board drafted by Dr. J. Taylor Hamilton (see S. P. G. Pamphlet pp. 53-55). The most decidedly negative reply was from the American Missionary Union (Baptist); the most advanced position in favor of the movement was taken by the Executive Committee of the Presbyterian Board of Foreign Missions.

Most of the replies indicated a hesitancy to take position on the question, because of unclearness as to what was really involved.

Therefore after considerable discussion it was resolved in reporting on the work of the present Committee to the approaching Twelfth Conference to present a draft of a possible constitution of such a permanent Central Committee on Reference and Arbitration; this definite draft to be the basis for discussion at the approaching Conference.

It was decided that it should be as brief and simple as possible and that at the start the functions of the proposed permanent Committee should be confined to not more than three points. It was agreed that in this first draft the following three points should be suggested as within the scope and functions of such a Committee:

1. Settlement of questions on the field (if referred to the Committee by the parties concerned).
2. Negotiations with Governments.
3. Suggestions in regard to unoccupied fields.

It was further decided by formal motion and vote, that in drafting the plan, the principles of the Central Missionary Committee of Germany, as laid down in paragraphs E, a and G, first clause, of that constitution (see S. P. G. Pamphlet pp. 41-42), should be followed as a guide. These paragraphs read as follows:

"The Committee has no authority to *interfere in any way* in the internal missionary administration or to *take the initiative* in considering questions which arise within a specific Society and concern it alone. Neither has it any authority *unsolicited* to act as arbiter in any differences, which may arise between two Societies.

The institution of this Committee is not intended to exercise any constraint upon any Society; the recognition of the authority of the Committee by the Societies is and remains a voluntary act. Therefore the decisions of the Committee cannot be absolutely binding upon the Societies, but they have the effect of advice given, or of requests made, on the ground of intimate knowledge of the issues involved, and as the result of thorough consideration."

The Chairman of the meeting was charged with the duty of putting the proposed draft into definite form.

It will be seen, that every effort is being made to proceed cautiously and conservatively.

The Baptist Union stated very frankly, that owing to their peculiar denominational policy and doctrinal position it would be very difficult for them to agree to any permanent Arbitration Committee, though heartily in favor of all the other points.

What the outcome of the movement will be is very uncertain, but it contains large possibilities of great usefulness in uniting the missionary forces of Protestantism

and thus hastening the upbuilding of Christ's Kingdom on earth.

The Moravian Mission Board has for years been a member of the Missionary Union of Germany, and has been and is represented on the Central Committee thereof. It is therefore firmly convinced of the practicability and utility of such a Central Committee. It would greatly rejoice to be instrumental in some measure through its American Secretary, in aiding such an interdenominational movement in America. It would thus be doing its part to be true to the historic position of the Church voiced in its Litany prayed every Sunday morning throughout the world (see pp. 4 and 5 of the Litany)!

May the great Head of the Church Universal by His Spirit control this and all other efforts to the carrying out of His purposes!

Bethlehem, Pa., November 5, 1904.

#### The Bruederfeld Horse.

A few months ago a large number of friends and supporters of the Alberta Mission sent in their greatly appreciated contributions for the above-mentioned object, in order to replace the faithful Jack, who, after eight years' of hard service, passed over to the happy grazing grounds. The Bruederfeld horse is not anybody's private property, nor does it serve only private purposes. Belonging to the entire Province, this adjunct of the working force in Alberta contributes its share toward the upbuilding of the Province at large.

The writer, to whose care and keeping the animal has at present been entrusted, feels it incumbent upon himself to make all the kind donors acquainted with the new steed, in which they have shown such a lively interest, and to thank them for their promptness in supplying the necessary funds for a second Bruederfeld horse.

Sufficient time has now elapsed to be able to speak of the qualifications of the animal and its fitness for the purpose to which it is being put. Naturally, it was no easy matter to make a selection. Great care had to be exercised in coming to a final decision. There are horses and horses, as many a one, before the writer, has doubtless discovered. A perfect animal was not what we were looking for. We could not have bought it, for a perfect horse cannot be had for a hundred or two hundred dollars. We had to do the best we could with limited resources.

We tried and tested no less than six different horses—Kate and Hans and Jennie and several more. One was liable to play dangerous antics with its hind feet and could not be considered a safe driver. Another was encumbered with a frivolous little colt that danced around on flower beds and delighted in impeding the progress of its mother by planting itself in front of the rig. Still another had not sufficient powers of endurance for hard or long drives. And so they all had to be returned regretfully to their owners. Five months passed, while various makeshifts were tried.

At length we got the use of a horse that made a good impression at once. It was of proper size, fine build, gentle and hardy—a black mare belonging to one of our members. We have tried her for short drives and long, over smooth roads and rough. She is fast enough for quick travel, and able to endure a fifty-mile trip without special fatigue. She handles a bottomless mudhole with a vigor that equals Jack's famous plunges. Her runaway propensities still seem to be in an embryonic stage of development, where we hope they may forever remain. We paid the owner \$100 and have thus far not regretted the purchase. During the four months that she is in our care, she has traveled 1170 miles. She goes by the old-fashioned name of Mag. Heartfelt thanks are extended to all who helped to secure her.

CLEMENT HOYLER.

By friendship you mean the greatest love, the greatest usefulness, the noblest sufferings, the heartiest counsel, and the greatest union of minds of which brave men and women are capable.—*Jeremy Taylor.*

## The Sesqui-Centennial in the Isle of Springs.

[CONTINUED.]

BY THE REV. JONATHAN REINKE.

## 2. CHRISTIAN HENRY RAUCH, 1754-1763.

Rauch was a man of considerable missionary experience; he had during 15 years done most noble and successful work among the Indians of North America, and had been instrumental in bringing about a most remarkable religious awakening among the Mohicans; he was an extremely able and devoted man. His methods differed considerably from those of Caries; he insisted on a longer period of probation and a greater amount of biblical and doctrinal knowledge than Caries had done, and he did not meet with such striking success as the latter. But never was man more devoted to his Master, more persevering and conscientious in his work or more ardent in his love to those in the darkness of heathenism. He occupied the position of Superintendent of the Jamaica Mission from 1756 to 1763, and died at Old Carmel in 1763, a victim to the climate. The location of his grave is unknown. His wife, a lady exceptionally great in her influence on the slaves, was dearly beloved. She died at Mesopotamia in 1762.

## 3. FREDERICK SCHLEGEL. 1764 to 1770.

Schlegel was a man of great ability and even greater zeal and devotion. His faithful labors were crowned with decided success. The people flocked in large numbers to hear the Gospel at Old Carmel, the Bogue, Mesopotamia, Elin, Two Mile Wood, Island and Windsor. Thirty six new converts were baptized in 1765, 131 in 1767, and an almost equal number in 1768. Visitors and helpers appointed by the Missionary from among the converts were diligent and zealous in their work, and the congregations grew both in numbers and in spirituality. Another visit was paid by Schlegel to the Maroons of Accompong. With joy and love he preached to those ignorant, self-satisfied outcasts. Schlegel's time of laboring in Jamaica meant progress all along the line. But it ended all too soon. In September, 1770, he was buried at Old Carmel.

## 4. SAMUEL CHURCH. 1787 to 1792.

Church came out as Superintendent of the Mission and took on his residence at Bogue. By the blessing of God on his labors a considerable addition was made to the number baptized in the following years. But failure of health compelled Church to return to Europe in 1792.

## 5. CHRISTIAN LISTER. 1790 to 1803.

Lister had been doing most useful work in Labrador. From there he was transferred to Jamaica and succeeded Church as Superintendent, and here he labored for nearly fourteen years in the face of very great distress. He too died and was buried at Old Carmel.

## 6. JOHN LANG. 1805 to 1818.

Lang was one of the most influential and successful of Moravian Missionaries in Jamaica. He was born in a village near Augsburg, Bavaria, on the 1st of November, 1771; came under Moravian influence; joined the Church at Ebersdorf, then a Moravian settlement of great importance; was in 1780 sent to Grace Hill, Ireland, to assist in ministerial work, which he did in a most acceptable manner, and came to Old Carmel as Manager of that station and estate, and as Superintendent of the Mission on the 14th of February, 1805. He was an excellent Manager and man of business. The missionaries drew no salary, the grants made to them by the estate owners were altogether insufficient; therefore it was necessary to provide a living for the members of the missionary staff in some other way. Lang made the cattle pen at Old Carmel a paying concern and in every way proved an excellent "warden." But far greater and more important was his work as a Missionary proper. Of late the toiling of faithful men had been almost fruitless. Thomas Ellis of the Bogue, 1800-1811, and Joseph Jackson, Jr., of Mesopotamia, 1800-1808, worked with unceasing zeal and ardent love. Yet during all those years people persisted

in utter indifference. By the blessing of God Lang and his faithful lieutenant Becker were the means of bringing about a change. The Gospel again found a better hearing, especially at Bogue and at Peru, a preaching place—the property of Mr. Heath—served from Old Carmel. Often Lang, who had always been a hard rider, rode up there to preach and plead and teach and comfort. When the owners were lax in respecting agreements made with missionaries concerning the time of keeping services and the freedom of the slaves to attend, Lang would insist on his rights in such a powerful manner that he usually gained his case. His influence among the slaves was unique, to the owners and the state officials most objectionable. Had they dared, they would gladly have ruined him by any and every means. The slaves came in great numbers to the Bogue, Old Carmel, Peru and other preaching places, and from very long distances, walking at night not to miss the Sunday services. Love made the way short. The strong opposition made to the missionary work by a number of estate owners and officials, only seemed to increase the desire of the slaves for instruction and Christian fellowship. "A fire is kindled," wrote Lang; "I humbly pray it will burn throughout Eternity." Being Superintendent of the Mission, Lang had to travel much. He often went over to the Bogue, and there directed the beginning of the building of the first church, New Eden; he carried on lengthy negotiations, both oral and by letter, with a family named Hall, owners of the Irwin estate in St. James, and their attorneys, which led to the beginning of the work on that estate, and he gave much assistance by advice and otherwise at Mesopotamia. But the giant strength broke down all too soon. He died on the 4th of June, 1818, aged only 46 years.

Grüender of Mesopotamia had suddenly died a month before him and Thomas Ward of Williamsfield and late of Mesopotamia followed him on February 23rd, 1819. The only workers left were Becker on the Bogue and Light of Irwin; a most difficult situation.

[TO BE CONTINUED.]

## Moravian Hymns Annotated.

BY THE REV. C. A. HAEHNLE.

[CONCLUDED.]

- No. 1234. Anon. (Julian.)  
 No. 1238. "Στοιμιον Πάλλων ἀδᾶων."  
 No. 1245. By Edwin F. Hatfield, 1807-83.  
 No. 1248. "Must go to Mr. Anon," says Dr. Bird.  
 No. 1251. By Charles Wesley, not La Trobe.  
 No. 1255. "Anon"—1827.  
 No. 1260. "Jesus Christus nostra salus." Probably by John Hus, 1369-1415; into German by Luther as, "Jesus Christus, unser Heiland." Into English by \*C. I. La Trobe, H. B. 1789.  
 No. 1267. "Was Gott thut, das ist wohlgethan, So denken Gottes Kinder."  
 No. 1272. From "Unter denen grossen Gütern."  
 No. 1275. "Gott des Himmels und der Erden."  
 No. 1285. By John Henley, 1800-42.  
 No. 1292. St. 6 by \*John Hartley.  
 No. 1299. "Non ce nest pas mourir."  
 No. 1305. By A. R. Wolfe, b. 1821.  
 No. 1307. By Isaac Watts (alt.).  
 No. 1308. By Isaac Watts (alt.).  
 No. 1316. By John Antes La Trobe. Br. H. B., 1886, gives as dates 1798-1873; Julian, 1799-1879.  
 No. 1317. "Ist Gott für mich so trete."  
 No. 1318. Another version of same hymn.  
 No. 1320. "Debilis cessent elementa legis." Abbé Besnault, c. 1726. H. A. and M., 1861.  
 No. 1345. "Rerum Creator optime." Gregory the Great (?).  
 No. 1362. From "Du wesentlichen Wort."  
 No. 1370. Altered from Keble.  
 No. 1376. By Isaac Watts.  
 No. 1379. By John James Cummins, 1795-1867.

COPY OF "COMMENTS UPON THE PLAN FOR A SYSTEM OF ARBITRATION  
AMONG THE PROTESTANT MISSIONS OF INDIA;"

Sent by the Rev. Thomas S. Barbour, D. D., Secretary of the  
American Baptist Missionary Union to the Baptist  
Missionaries in India, 1904.

The general purpose in view is one with which all supporters of Christian Missions must sympathize, and the paper gives evidence of a spirit of fairness making some admirable suggestions. Certain objections, however, have suggested themselves in viewing the plan as a whole.

1. The plan seems over-elaborate. The provision for a General Court with seven Provincial Courts (see page 1) - the suggestion that a missionary shall give his entire time for twelve months to the initiation of the plan, suggests much machinery for which work is likely to be sought. The adoption of such a plan would seem to make an unfortunate impression by advertising and exaggerating any existing tendency to disagreement. We are happily ignorant of difficulties which appear to require so elaborate machinery.

2. The plan is inconsistent with the basis of the organization of the Missionary Union. The constitution of the Union vests in Executive Boards responsibility of administration, the relation of action upon the field to action at home being advisory. This plan gives final power to a board whose members are chosen by the Conference in India (see page 3, a, b,). It is provided indeed that the home board shall retain the power of deciding whether a matter is to be referred to the "Court of Arbitration," but the provision that the decision of the Court must be accepted as final is in conflict with the constitution of the Union.

3. The plan in its interdenominational aspects conflicts with still deeper principles. A Christian body conscientiously holding views distinguishing it from other Christian bodies cannot submit to adjudication by others questions to which these views are vitally related. The provision, naturally made, that "no member should sit in the Court on a case in which his own mission is a party" (see p.3,1) practically excludes all members of Baptist churches from the body by which questions affecting the principles of Baptists are to be determined. It is provided indeed that "Home Boards will always have the power of deciding whether a matter should be referred to the Board of Arbitration," but the provision that "the Court may seek to bring about a reconciliation when appealed to by one party in a dispute when the other declines arbitration would lead practically to the attempt to adjudicate questions relating to denominational conviction.

It is wise, at least, that it should be clearly understood at the outset, that it is not expected that questions affecting denominational integrity and consistency will be referred to the Board of Arbitration.

The plan as formulated reveals certain points at which embarrassment is likely to arise.

1. The employment by one mission of agents trained by another mission. (see p.2.1.a). While heartily opposed to anything allied to rivalry and believing it wise to adopt certain common standards in qualifications and salaries of workers, we could not agree that we would not employ one trained by another mission if honest change of views should lead him to seek relations with us.

2. The acceptance by one mission of members or adherents connected with another. Here again change of view may make change of relation a duty. (p. 2. 1. c).


as the experience, for example, of the American Board in Japan has demonstrated. The Board refrained at first from opening ~~xx~~ mission work in Tokyo but later established work at that center explaining that members of churches in the care of the Board in other localities when removing to Tokyo strongly desired to continue the familiar church relationship.

In general, the plan seems to us to be defective in that, while exalting comity, it implies distrust of true fraternity as prevailing among mission organizations. We believe that real fraternity exists, and this in an increasing degree, and we are satisfied that whatever rules may be adopted, our dependence must ~~be~~ in the end be upon



the prevalence of genuine courtesy and Christian love.

In our opinion, whatever need exists for the promotion of more ideal relations in the work of representatives of our several missionary societies, may be met by provision for an advisory body in the field which shall consider such cases as missionary bodies refer to it. Judgments thus reached will have great weight. We are not likely to gain more than such provision would secure to us. If we seek to gain more, we are likely to gain less.

A Catechism  
on the Brief  
Statement of  
the Reformed  
Faith 

By  
John W. McClellan  
M. A., B. D.



N. B. The Proof Texts and Quotations of Scripture are from  
the American Revision.

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## Catechism

1. What is God?

God's

God is a spirit and the Father of our spirits. Existence

2. What qualities of being and action are found in Him?

He is infinite, eternal and unchangeable; the Lord Almighty, perfect in His holiness, wisdom, justice and love.

3. What do we mean in saying God is triune?

We mean that we worship God as Father, Son and Holy Spirit; but these three persons are one in substance and equal in power and glory.

4. In what general ways has God made Himself known?

He has made

Himself

known

In the works of His Hands, which we call creation; in His care over them, which we call providence; in His voice within us, which we call conscience.

5. In what written message has God made Himself known?

In His word, which was written by Men of God as they were moved by the Holy Spirit.

6. Of what use is the Bible?

We gladly receive it as the word of God, and therefore the sure guide as to what we are to believe and do.

1. John 4:24; Acts 17:29.
2. Ps. 147:5; 90:2; Mal. 3:6; Rev. 4:8; Isa. 40:28; Job 8:3; 1 John 4:16.
3. Matt. 28:19; Deut. 6:4.
4. Rom. 1:20; Matt. 10:29; Rom. 2:15.
5. 2 Peter 1:21.
6. Ps. 119:105; John 20:31.

7. In what other special way has God made Himself known?

He has come into human form in Jesus Christ, that we might know Him better still.

**He works out** 8. Is the world left to chance?

**an eternal  
purpose**

No; God is intelligent and has a plan for His world, which takes in whatever comes to pass.

9. How does God carry out His plan or purpose?

He not only rules but overrules, so that man's will is free; sin is only permitted; and all things are made to work together for His glory and the good of them that love Him.

10. Do we know all the particulars of God's plan?

No; we know only what is necessary to right living.

11. Is the teaching about God's plan meant to make us fearful?

No; He is a Father as well as a Sovereign, and therefore we can trust His power as we trust His love.

**Creation**

12. How came the world here?

In the beginning God created the heavens and the earth. Gen. 1:1.

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7. John 1:1, 14.

8. Eph. 1:11.

9. Gen. 45:5; John 5:40; 19:11;  
Isa. 60:21; Rom. 8:28.

10. Acts 1:7, 8.

11. Matt. 6:9; Isa. 40:29.

13. Is the Lord absent from the world He has created?

No; He is not only above but in His works; and so He not only governs but upholds them.

14. What is God's highest work in creation?

God's highest handiwork on earth is man, made in His own image and so meet for fellowship with Him, free and so responsible for his choice between good and evil.

15. Did man remain true to God? <sup>The running</sup>

Our first parents, being tempted, <sup>in of sin</sup> disobeyed God, and by their sin fell under its penalty, eternal death.

16. What have we to do with their sin?

They stood for the human family; so that, when they fell, we fell also.

17. Can we free ourselves?

From this sinful nature which we get from them, and from the evil deeds which we have added, nothing but the mercy of our God can save us.

18. What is God's open door of escape? <sup>The running</sup>  
<sup>in of grace</sup>

God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life. John 3:16.

13. Col. 1:17; Acts 17:28.

14. Ps. 8:5, 6; Gen. 9:6; Rev. 3:20; Acts 5:4; Rom. 14:12.

15. Gen. 2:16, 17; 3:6.

16. 1 Cor. 15:22.

17. Ti. 3:5.



19. What effect should this good news have upon us?

We should gladly accept His gracious offer, and bless His name forever.

This doctrine  
embraces a part  
of God's  
plan

20. Has God made sure that a great many would be saved?

God, in His own pleasure, gave to His Son a multitude which no man can number, chosen in Christ to be saved, to grow like Him and to serve Him.

21. How do they come into God's family of saved ones?

By having new natures wrought in them by the Holy Spirit, who works when and where and how He pleases.

22. Does the Spirit work thus only in those who have mature knowledge of the truth?

We believe He thus works also in all infants dying in infancy, and in all others of this great multitude who are beyond the reach of the outward means of grace.

What Christ  
is and does

23. Who is the Lord Jesus Christ?

He is the eternal Son of God, and the great and only Reconciler of God and man.

24. What has He done for us?

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19. Isa. 55:2; Luke 2:28.

20. Eph. 1:4, 5, 6; John 17:2; Rev. 7:9; Eph. 2:10.

21. John 3:7, 8.

22. Matt. 18: 10, 14; Acts 2:39 with John 3:8.

23. Matt. 3:17; John 8:58; 1 Tim. 2:5.

24. Phil. 2:7; Ps. 40:2.

For our rescue He laid aside His glory, and stooped to the bottom of the fearful pit of sin, to lift us out.

25. How was He born?

He was conceived by the Holy Spirit and born of the Virgin Mary, without sin.

26. How did He live?

He was a real man, living a perfect life; and the Light of the World, making known the Father.

27. How did He die?

He died on the cross, as a sacrifice, to take away the sin of the world, and satisfied God's law for us both by His death and His life.

28. Did that end His work for us?

No; for us He rose from the dead and ascended into heaven, to plead for us, and to prepare a place for all who prepare for it.

29. Does He leave us to ourselves in this life?

No; He dwells in us, and He rules over us and over all for us.

30. What answer should our hearts and lives make to all this?

For all He is and does we should love, obey and worship Him as our Prophet, Priest and King forever.

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25. Luke 1:35; Heb. 7:26.

26. John 4:6; 8:46; 8:12; 14:9.

27. John 1:29; Isa. 53:5; Rom. 5:19.

28. Rom. 4:25; Acts 1:9; 1 John 2:1; John 14:2; Rev. 7:14.

29. 2 Cor. 13:5; John 13:13; 17:2.

30. Luke 10:27; John 14:15; 20:28; Luke 24:19; Heb. 5:6; Ps. 2:6.

Repentance  
and Faith

31. When moved and enabled by the Holy Spirit, what acts of soul are ours in our salvation?

Repentance and Faith.

32. What is Repentance?

Repentance is a change of mind, in which we not only grieve for our sins but turn away from them to God.

33. What is Faith?

Faith is that act of soul by which we commit ourselves as sinners to Christ as our Savior.

34. What are some of the blessings that follow faith?

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ. Rom. 5:1.

The Holy  
Spirit

35. Who is the Holy Spirit?

He is the Lord and Giver of Life, who moves everywhere upon the hearts of men, to hold them back from evil and to urge them on to good.

36. Is the Father willing to give us the Holy Spirit?

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. Luke 11:13.

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31. Luke 24:47; Acts 10:43.

32. 2 Cor. 7:10—The Greek word used here for repentance means a change of mind; Isa. 55:7.

33. Acts 16:31; 2 Tim. 1:12.

35. 1 Cor. 12:11; Rom. 8:2; Gen. 6:3.

37. Did the Spirit send out His light and truth as they were needed, before Christ's day?

Men spake from God, being moved by the Holy Spirit. 2 Peter 1:21.

38. What is His work in the world now?

He has come in power, as Jesus promised, to make men see their sin; to know and to receive their Savior; and with all who receive Jesus, the gentle Spirit abides as their Comforter and Guide, and Pledge of heaven.

39. What great change does He make within us? The new birth  
and the new

The Bible calls it a new birth—the life beginning of a new life.

40. What does He do for us in this new life?

He becomes a loving companion, breathing His strength into our weakness, and changing us into the very likeness of Jesus until we are perfect in our perfect home.

41. What change does death make in the state of the Christian? The Christian's future

At death the Christian leaves sin behind, and begins to enjoy God forever in His unveiled glory.

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38. Acts 2:4; John 16:8; 1 Cor. 12:3; John 14:16; 16:13; Eph. 1:14.

39. 2 Cor. 5:17.

40. Rom. 8:14, 15, 26; 2 Cor. 3:18; 1 John 3:2.

41. Rev. 21:27; 7:15-17; 22:4.

42. When is the body glorified?

At the rising from the dead, in the last day, when the bodies of those who fall asleep in Jesus shall be made like His glorious body, and the whole glorified person shall live and reign with Him forever.

The Law of  
God

43. What rules has God given for our living?

The Ten Commandments, given in the Old and explained in the New Testament, shall stand forever as the guide and test of conduct.

44. If men everywhere honored this law of love, what would follow?

Then we would have a real brotherhood of man.

The Church  
and the  
Sacraments

45. We speak of the Church Visible and the Church Invisible—what do we mean?

The Church Invisible is made up of all those who are in God's family of saved ones; the Church Visible is made up of all those who have banded themselves together to hear the name of Christ and do His work, together with their children.

46. Christ, the only Head of the Church, has given us two Sacraments to observe—what are they?

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42. 1 Cor. 15:52; Phil. 3:21; Rev. 22:5.

43. Ex. 20:3-17; Matt. 5:21, 22; Rom. 13:9, 10; Matt. 5:18, 19.

44. 1 John 3:10, 12.

45. Heb. 12:23; Acts 2:41; 1 Cor. 7:14.

46. Matt. 28:19; 1 Cor. 11:24, 25; John 17:17; Acts 2:42.

Baptism and the Lord's Supper; and these, together with the Word and Prayer, we call means of grace.

47. Is ours a narrow Church?

As a part of the Holy Catholic Church, we receive as members all those who confess and obey the Lord Jesus; and we invite to sit at the Lord's table with us all professing Christians.

48. Why will the Lord Jesus <sup>Christ</sup> come again? <sup>the last things</sup>

He will come again in great glory, to judge the world and to separate the righteous from the wicked.

49. Will the separation be forever?

In speaking of the award of the righteous and that of the wicked, Jesus uses the same word, eternal.

50. As the followers of Christ what <sup>Christian</sup> is our present duty? <sup>service and</sup>

To worship God in public and private, to keep sacred the Lord's Day, to honor the laws of the family and of the State, and so to do good unto all men as to show that we have been with Jesus. <sup>the final triumph</sup>

51. What have we to do with Missions?

Christ's word to His followers is to go into all the world and make disciples of all the nations; and in this work we gladly share.

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47. 1 Cor. 12:12; 1 John 4:2; 2:3; Matt. 26:27.

48. 2 Tim. 4:1; Matt. 25:32.

49. Matt. 25:46.

50. Heb. 10:25; Matt. 6:6; Isa. 58:13, 14; Matt. 19:9; Rom. 13:1; Gal. 6:10.

51. Matt. 28:19.

52. Under the banner of Jesus, will  
the good at last triumph in our world?

He shall not fail nor be discouraged,  
till He have set justice in the earth;  
and the isles shall wait for His law.

Isa. 42:4.







